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R E P L Y
T O
Dr. WATERLAND's
D E F E N S E
O F H I S
Q U E R I E S.

Wherein is contain'd,

A Full State of the Whole Controversy: And every Particular, alleged by that Learned Writer, is distinctly considered.

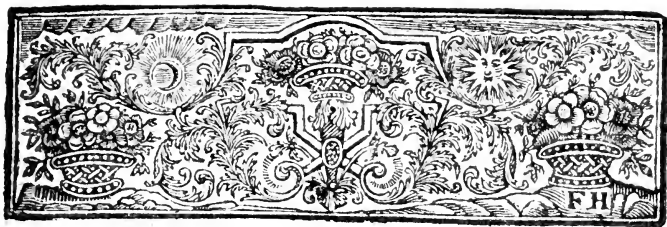
By a Clergyman in the Country.

Therefore we Have found Difficulty, and Shall for ever; till in This Article [of the Trinity] the Church returns to her Antient Simplicity of Expression. Bishop Tayler's Discourse of the Real Presence, Sect. II, § 28.

For my own part, I declare once for all; I desire only to have things fairly represented, as they really are: No Evidence smothered, or stifled, on either Side. Let every Reader see plainly, what may be Justly pleaded here, or there, and no more; and Then let it be left to his impartial Judgment, after a full view of the Case. Misquotation and Misrepresentation will do a Good Cause harm, and will not long be of Service to a Bad one. Dr. Waterland's Defense of his Queries, p. 132.

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THE PREFACE.



HAVING in the following Pages clearly shown, that Dr. *Waterland's* Notion is entirely contrary both to *Reason*, *Scripture*, and all *Primitive Antiquity*; I think

I have Here just reason to complain, that his *Manner* of writing is greatly fitted to *deceive*, by applying to the *Passions* and *Prejudices* of his Readers, whereby men are *prevented* from examining and considering the real *Strength* and *Weight* of *Arguments*, and the *Truth* and *Reason* of *Things*. Of This kind, is

1st, His entitling his Book, “*A Vindication of Christ's Divinity.*” By which Title, ignorant Persons, who never read the Books,

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are led to imagine that the Writers, whom Dr. *Waterland* opposes, are *Deniers* of the *Divinity of Christ*, or not truly pious and religious men : Whereas the Question is not indeed at all concerning *The Divinity of Christ*, but concerning the *particular Manner of explication of that Doctrine* : And the whole and only Design of the Authors whom the Doctor writes against, has been, soberly and in the Fear of God, to collect and consider *what* it is that *Our Saviour Himself* and *his Apostles* have in *Scripture* taught us concerning *That Doctrine*, separate from the *metaphysical Hypotheses* of fallible and contentious men. Dr. *Waterland*, well aware that This Reply would be made to him, has indeavoured to

Pres.p.II. obviate it by saying, “*To what Purpose is it for them to contend about a NAME, when they give up the THING?*” Meaning by [*“the THING,”*] not *The Divinity of Christ*, but his *Own* particular *metaphysical Explication of it* ; which (as I have largely shown) has no Foundation at all, either in *Scripture* or *Antiquity*. I could with much greater Justice (and yet I did not think it reasonable so to do,) have entituled This Reply, “*A Vindication of the Divinity of God the Father Almighty.*” And when Dr. *Waterland* had answered, that he did not deny *The Divinity of God the Father Almighty*,

but

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v

but only *Our Manner of explaining his Divinity*; I could with All Justice and Truth have asked, "*To what Purpose is it for him to contend about a NAME, when he gives up The THING?*" For, the true Notion of the Divinity of God the Father Almighty, [the Father, of whom are all things; the Father of All, who is Above All;] confessedly implies his being Supreme in Authority and Dominion over All. And to deny, as Dr. Waterland does, his being ALONE Supreme in Authority and Dominion over all; is to deny his being at all Supreme in Authority and Dominion over all: Because the very Essence of Supremacy in Authority and Dominion over All, consists in being ALONE Supreme in Authority and Dominion over All; And what person soever is not Alone Supreme, is not at all Supreme in Authority and Dominion over All. When Dr. Waterland shall have got clear of this one single Argument, his Notion will stand upon a better Foot than it has yet done.

2. His putting, in the Title-page of his Book, the following Motto, "*I am Jesus, whom thou persecutest*;" is of the same Kind. As if, not receiving Dr. Waterland's Notions in *Metaphysicks*, was *Persecuting of Christ*. Or as if Any, who carefully study

the Scriptures, and sincerely make Use of all the Helps God has given them to understand it rightly, and embrace whatever they find There expressly taught, and whatever can be shown to them deduced from thence by any just Consequence; could be *Persecutors of Christ*. It concerns those who thus affect to *sit in the Seat of God*, and to *equal* their own *disputable Notions* with the *express Word of God*; to consider a little more seriously, *what Spirit they are of*.

3. Of the same Sort, is his perpetual unrighteous Use of the term, *Arians*, and *Arianism*. Which leads *ignorant* Readers (who judge by *Names* instead of *Things*;) to imagine that the persons he opposes, are Followers of *Arius*; Though they *never assert* any of the peculiar Tenets of *Arius*; And, by Dr. *Waterland's* way of *Consequential* Deductions, the Fathers of the Council of *Nice* itself, and all their *Catholick* Predecessors, may with Equal Justice be charged with *Arianism*. For, the Council of *Nice*, by asserting that the Son was, not [$\pi\omicron\iota\eta\theta\epsilon\iota\varsigma\ \epsilon\acute{\xi}\ \epsilon\kappa\ \omicron\upsilon\tau\omega\nu$] *made or formed out of Nothing*, but [$\gamma\epsilon\nu\eta\theta\epsilon\iota\varsigma\ \epsilon\kappa\ \tau\eta\varsigma\ \beta\omicron\upsilon\lambda\alpha\varsigma\ \tau\hat{\epsilon}\ \pi\alpha\tau\epsilon\rho\omicron\varsigma$] *generated from the Substance of the Father*, (which *Tertullian*, *Origen*, and *Lactantius*, presumed to affirm even con-

concerning *Angels* and *Rational Souls* also;) **CONFESSEDLY** did not mean, either that the Son was (which is *the first* of Dr. *Waterland's Two Senses* of the term "*Individual*") the *same Identical WHOLE Substance* with the Father, ταυτοῦσιος, μονοῦσιος, and ἐν ὑποκειμένῳ, which the Doctor * expressly acknowledges to be precise *Sabellianism*; or (which is the Doctors *Other* (1) Sense of the term "*Individual*,") that he was a *Homogeneous Undivided PART* of that infinite and *Inseparable Substance* which is the Father's; (which is, what the Doctor expressly condemns in *Tertullian*: and yet it seems plainly upon the whole to be his *Own* opinion, only with the addition of an *Equality of Supreme Authority and Dominion*, which never once entred into the Thoughts of *Any Antient Writer*.) But *Their* [the *Nicene Fathers*] Meaning, evidently was, that *as One Fire* is lighted from *Another*, without *Any Division, Abscission, Diminution, or Alteration* whatsoever, either of the *Substance* or *Heat* or *Splendour* or *Greatness* of the *Former*; so

* P. 3511

(1) Compare the following Passages.

"The Substance of the Son, may be justly called the Father's Substance." *Defense*, p. 379, 380.

"Substance-Undivided——is all that any Catholick means by individual Substance." p. 463.

"The same homogeneous Substance, and Inseparability; —
"Una Summa res." p. 391.

the Son, by the ineffable and incomprehensible Power of the Father, was generated *from the Father*, without Any Division, Abscission, Diminution, or Alteration whatsoever, either of the Father's Substance, or of his Alone Supreme Authority and Dominion over All. And This Notion of *Theirs*; because it supposes the Son to be, not (what Dr. Waterland, without so much as any one single Authority from (1) Antiquity, and without any Consistency with himself, affirms,) THE Substance of the Father; but, as the Council itself expresses it, FROM the Substance of the Father: And because it supposes the Generation of the Son to be an Act of the Father, (which All the Antients unanimously teach, by asserting it to be, not only *δέλοντος πατρὸς*, but *δελήματι*, *δελήσει* and *βελῆ*, By the Will of the Father; and which Dr. Waterland, in Other words, constantly denies; making it to be no more an Act of the Father, than the Father's own Existence is an Act of the Father :) And because it reserves inviolably to the Father (his *Ἀυθεντία*) his Alone Supreme

(1) For the Antients constantly denied *τὸ ταυτοῦσιον* and *ἐν ὑποκειμένῳ*, as being the Essence of Sabellianism. From whence 'tis apparent, that, according to the Philosophy of those times, they no more thought *τὸ Ἐκ τῆς οὐσίας τοῦ πατρὸς* to be The *οὐσία* itself of the Father; than they thought *τὸ Ἐξ ἑκόντων*, to be The Nothing out of which they were produced.

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Authority and Dominion over All, (as both the Council of Nice and All their Catholick Predecessors unanimously and constantly did,) which is That which makes him to be in the Absolute Sense *The One God*: Therefore *This* notion (I say) Dr. *Waterland* is pleased to rank, among *Other* things, under the Head of *Arianism*.

4. Of the same kind, is his Talk about *Pref. p. 1.*
“*calling in question a Fundamental Article of Religion.*” As if the *First* Article of the Creed, was not as *Fundamental* in Christ’s Religion, as the *Second*. Or as if an Article’s being *Fundamental*, was a *Reason* why, not only the generality of Christians, but even the most Learned and Able men, should by no means be suffered to consider or inquire *What* this Fundamental Article is. Or as if taking great pains, seriously and in the Fear of God, with diligent Study of the Scripture and Antiquity, to find out the *True Sense and Meaning* of any Doctrine; was *calling in question the Truth of the Doctrine itself*. Wonderful it is, that the very *Foundations* of *all Religion* and of *all Truth*, should be thus *turned into ridicule* by men of Learning; without their perceiving at the same time, what it is they are doing.

5. But

The P R E F A C E.

5: But the Principal thing of all, is his artificially *concealing* from the Reader throughout, from the Beginning to the End of his Book, the *True* and indeed the *Only material Point in Question*; and amusing him with matters of a quite different kind. The Sum of the Doctrine laid down by Those whom the Doctor undertook to oppose, was This : That, “ *WHATEVER be the metaphysical Nature, Essence, or Substance, of the Son, [or of the Holy Spirit ;] Whatever be his unlimited past Duration ; Whatever Divine Titles, Greatness or Dignity, be ascribed to him in Scripture : Still, there being confessedly in the Monarchy of the Universe*” (according to the *Voice of Reason*, and the *Whole Tenour of Scripture*, and of all *Antiquity*,) “ *but One Authority, original in the Father, derivative in the Son ; therefore THE ONE GOD (absolutely speaking,) The One SUPREME God, always and necessarily signifies Him, in whom Alone the Power or Authority is Supreme, Original, and Underived ; and on whom Alone, consequently, All Honour and Worship primarily or ultimately terminates.*”

The Doctrine, and the Proof of it, may briefly be expressed in the following Syllogisms.

He

The P R E F A C E.



He who is Alone The One Supreme Governour of the Universe, is Alone The One Supreme God.

But The Father is Alone The One Supreme Governour of the Universe.

And This latter Proposition is Thus prov'd.

He who never acts in Subjection to the Will of Any other Person, and every other Person whatsoever Always acts in Subjection to His Will, is Alone The One Supreme Governour of the Universe.

But The Father never acts in Subjection to the Will of any other Person; And every other Person whatsoever, always acts in Subjection to His Will.

Therefore &c.

In opposition to *This Doctrine*, What has *Dr. Waterland* done? Has he alledged *any One Text of Scripture*? Has he alledged *any One Passage of Antiquity*, that *contradicts* this Notion? Is there *any One Sentence* in all his Citations, that *contradicts* the Father's having *Alone* (the 'Αυτάρκεια) the *Supreme*

preme Authority, Sovereignty, and Dominion over All? Is there Any One of his Authors in the Three First Centuries and lower, that does not in numberless Places *ascribe expressly to the Father Alone* (the Ἀποθεῖναι) *the Supreme Authority, Sovereignty, and Dominion over all?* Where then does the Doctor find an *Equality of Supreme Authority and Dominion*, either in two Persons, or in three? without which *Supremacy of Authority and Dominion*, he “*knows no Divinity;*” none “*properly God, that is not Supreme, Supreme in the strict Sense;*” God “*in the Same sense, and in as High a Sense, as the Father Himself?*” Where, I say, does he find This? Why; *Worship*, he finds in Scripture and in Antiquity, is paid to the *Son*: And This, he thinks, *Consequently* proves his Point. But, in *Scripture* and in *All Antiquity*, nothing is more clearly, fully, and constantly taught, than that the *Worship* paid to the *Son*, is *Mediate* “*To the Glory of the Father:*” And yet the Doctor has the Hardiness roundly to affirm, (and his Whole Scheme depends upon it,) that “*No Distinction of Worship, mediate and ultimate, was ever intimated.*” In like manner, he labours to find Passages in Antient Writers, concerning the *Eternity* and *Consubstantiality* of the Son; in order

Pref. p. 11.
Defence, p. 53, 57.

Phil. 2, 11.

p. 247.

to *infer* from thence, that *by Consequence* these Writers ought to have been of *His* Opinion, that the Father is *not Alone Supreme in Authority and Dominion over All*. Yet nothing can be more palpably evident, than that *None* of these Writers understood those points in the sense Dr. *Waterland* apprehends them: Because *They themselves* never draw *this Inference*, that the Father is *not Alone Supreme in Authority and Dominion over All*: Nor has the Doctor been able to find *any One passage* in the Writers of the First Three Centuries and lower, wherein *Any* of them, upon *This* or *any other occasion*, assert any such thing: And they *all of them* constantly, uniformly, and in numberless Places, (not excepting even the later and *Montanist* Writings of *Tertullian*,) with all earnestness expressly contend on the contrary, and represent it as the *Prime Foundation* of true Religion, that the Father is *Alone Supreme in Authority and Dominion over All*. To what Purpose then are the Doctor's Excursions concerning the *Metaphysical* difficulties, which have *No Relation* to the Point in question? The True Question is, whether *He* who *Alone* has the *Supreme Authority, Sovereignty, and Dominion over All, original, underived, and altogether independent on the Will of any other person,*

be

be not *Alone* the *Supreme Governour* of the *Universe*; and whether *He* who *Alone* is the *Supreme Governour* of the *Universe*, doing all things according to the *Pleasure* of his own *Will*, being in *no* sense and in *no* respect ever subject to the *Will* of Any Other person, be not *Alone* (absolutely speaking) *The One Supreme God*, even That *One God and Father of All*, whom *St. Paul* expressly declares to be *Above All*, personally and in express terms distinguished from the *One Lord* and the *One Spirit* mentioned in the very same sentence: This is the true and Only *Theological Question*. And till *Dr. Waterland* makes some Reply to This, (better than what he has yet offered, viz. that *The One God and Father of All, who is Above All*, INCLUDES That *One Lord* and *One Spirit*, whom the *Apostle* in the *Text* does by Name and in express words DISTINGUISH FROM *The One God and Father of all, who is Above all*;) his metaphysical Imaginations may well be looked upon as mere empty *Amusements*.

If the Doctor thinks fit to write an Answer to This Book; the only thing desired of him is, that he would not (as in his former Book) reply to *imaginary Consequences* drawn only by taking his own Hypothesis

thesis for granted, or to what he fancies his Opponents *should* say, or *might* say, or “*were* Defense; p. 447. *to have said or proved;*” but that he would give an Answer to the things that *ARE* here said. And This, not by trying to fasten *Names* of Reproach, (which serve only to terrify the ignorant Vulgar ;) but by *Showing* that the Things here alledged, are disagreeable to *Reason, Scripture, and Primitive Antiquity.*

Till he has done This, I lay claim to his own Words. “*In this Work, I have en-* Pref.p.11. *deavoured to unravel Sophistry, detect* *Fallacies, and take off Disguises, in order* *to set the Controversy upon a clear Foot.* *The Doctor has hitherto avoided coming* *to the Pinch of the Question. If he pleases to speak to the Point, and put the Cause upon a short Issue, as may easily be done; That is all, that is desired. I doubt not but all Attempts of that kind, will end (as they have ever done) in the clearing up of the Truth, the Disappointment of its Opposers, the Joy of Good Men, the Honour of our Lord;”* and (give me Leave to add) the Honour of both His and Our God and Father, which our Lord came to seek.

E R R A T A

Pag.	Line	Read
		T HE Sonis (<i>consequently</i>) εἶς
4.	29.	
13.	18.	Δυναμὴν
14.	14.	After the words, Phil. 2; 6, 7, Add: See below, p. 50, &c. And more, on Qu. VI.
14.	18.	After the words, directly against you; Add: See below, p. 65 &c.
18.	6.	Ad Tarfenfes
20.	8.	τῷ κόσμῳ
	9.	λόγῳ
	26.	πρωτοτόκῳ
36.	28.	Theol.
38.	13.	After the words, through whom are all things: Add; See above, p. 5 and 6; and below, Qu. III, p. 185 &c.
45.	27.	παρὰ τὸ [lege παρὰ τῷ]
55.	35.	Lactantius
57.	27.	κυρίῳ
70.	26.	τοσούτων
74.	27.	εὐσεβῶς
82.	7.	" the
85.	30.	words cited
90.	36.	For my
110.	16.	Instead of, <i>Himself and his internal Reason subsisted with him</i> ; read, <i>he had his internal Reason itself subsisting in him.</i>
111.	22.	Praxeas
119.	34.	Verbum
130.	2.	above whom there is no other
135.	ult.	probant, quod
190.	31.	τοῦ πατρὸς
220.	27.	the contrary (in the sense you use these Terms) is
246.	32.	P. 117.
256.	28.	you say, [<i>volens</i> ,]
264.	2.	are these: " <i>As ministering</i>
285.	31.	<i>ferom</i> tells
295.	32.	After the words, <i>to exist</i> " &c. Add: <i>Which Words</i> are often cited by the Learned Bishop Bull, but not rightly understood.
319.	21.	very ridiculous
322.	23.	ἐξ ἑκ ὄντων
392.		Set the words, [p. 267.] against line 10th.
412.	28.	the Guide
438.	ult.	προαρχὴν & τὴν ἀρχὴν
467.	27.	same Text
469.	ult.	either Substantially or virtually with the Father's.
472.	1.	Uncertainty
495.	17.	affirming, that [μία
507.	28.	ὑπάρχων.



A
R E P L Y
 TO
Dr WATERLAND's
DEFENCE, &c.

TEXTS alledged by Dr. W. to be compared. P. 1.

I am the Lord, and
 there is none else ;
 There is no God besides
 me, *Isa.* 45. 5.

Is there a God be-
 sides me ? Yea, There
 is no God, I know not
 any, *Isa.* 44. 8.

I am God, and there
 is none like me ; *Isa.*
 46. 9.

Before me there was
 no God form'd, neither
 shall there be after me,
Isa. 43. 10.

The Word was God,
John 1. 1.

Thy Throne, O God,
Heb. 1. 8.

Christ came, who is
 over all God blessed for
 ever, *Rom.* 9. 5.

Who being in the
 Form of God, *Phil.* 2.
 6.

Who being the
 Brightness of his Glo-
 ry, and the express
 Image of his Person,
Heb. 1. 3.

B

Q U E R Y

ly In and Of himself, original, underived, and independent on Any. Which Person is, in the New Testament, stiled, The One God and Father of All, Eph. iv, 6 ; The God of Abraham, the God of our Fathers, who glorified HIS Son Jesus, Acts iii, 13. To ask therefore, ‘whether Christ CAN be God at all, unless he be the same with the Supreme God,’ the same with him who speaks in these Texts of Isaiah ; is to ask whether the Scripture has done right in stying him God at all, when at the same time it is on all hands confessed that he is not That One God and Father of All ; (That God ^{Eph. iv, 6;} of our Fathers, who glorified HIS Son Jesus ; That Supreme God, who ALONE has All ^{Acts iii, 13;} Perfections and All Dominion absolutely In and Of himself, original, underived, and independent on Any ;) But that he is the Son of That One God and Father of all.

In your Defence of this Query, you proceed ^{P. 2, 3;} to urge the Argument thus. “If the Son be at all excluded by the Texts of Isaiah, He is altogether excluded, and is no God at all. He cannot, (upon Your Principles,) be the same God, because he is not the same Person. He cannot be Another God, because excluded by these Texts. If therefore He be neither the same God, nor another God ; it must follow that he is no God.”

1st. “He cannot,” you tell me, “be the ^{P. 3;} same God,” upon My Principles ; “because not the same Person.” Very right : Nor upon

Of the Unity of God.

on *Any Principles*, but the (1) *Sabellian*. You *your self*, when you come to explain your self, do not in reality make him to be *the same God*, (tho' you perpetually use *That Language*;) but only to be in his Substance *undivided from*, or *inseparably united with*, the God and Father of all; which is quite another Thing from being Himself *The same God*.

2. Your *Second Allegation* is: "*He cannot be Another God, because excluded by these Texts; Therefore he is no God at all.*" But from *What* is he "*excluded*"? From being *The one God*, OF *whom* (as the first Cause) *are all Things*; not from being *the one Lord*, BT *whom are all Things*; or, as St. *John* styles him, *God the Word*, by (or thro') *whom all things were made*. He is not excluded therefore from being *God at all*, but from being *Another God* in *That Sense*, wherein the Person speaking in the Texts of *Isaiah*, declares *That Title* to belong to *Himself ALONE*. 'Tis certain the Texts do not so much as exclude *Moses*, from being a *God unto Pharaoh*; *Magistrates*, from being *Gods*;

(1) *Eusebius* charges it perpetually upon *Marcellus*, as *Sabellianism*, to say that the *Father* and *Son* are ἐν τῷ ταύτῳ, *One and the same identical Being*; ἐστὶν καὶ ἑωσάκει ἐν, (or in *Origen's* Phrase, ἐν ὑποκειμένῳ, or ταυτοῦσιν,) *One and the same individual identical subsisting Being*; Adv. Marcell. l. 1. c. 1. p. 5. as well as that the *Son* is, εἰς τὸ αὐτὸς τῷ θεῷ, *One and the same Person with the Supreme God*; or that he is Himself ὁ ἐνὶ πάντων θεὸς, *the one Supreme God*: For which Assertion, he says, *Sabellius* was excommunicated: *De Eccles. Theol. lib. 2. c. 4.* 'Tis the same error according to *Tertullian*, to say that the *Son* is, ipse Deus dominus omnipotens, *Himself the Lord God Almighty*: Adv. Prax. c. 2. And with *Novatian* 'tis so, to say that he is, unus Deus, *The One God*. *De Trinit. c. 30, 31.*

and

and (1) *Angels* (in Scripture-Language,) *Gods* in a still higher Sense. Much less therefore do they exclude *Jesus Christ our Lord*, (who is unspeakably Superior to *Moses*, *Magistrates*, or *Angels*,) from being *God at all*. If you observe the Stile of Scripture, both of the Old and New-Testament, as well as of All Other Writings; you cannot but perceive that *exclusive Words* of This Sort, are always to be understood to *exclude* in *That Sense*, in which the Titles there mentioned belong to the *Person spoken of*; and not in any *other Sense*. Thus there is not only *no other God*, but *no other Lord*, *no other Saviour*, in the Sense in which the *one God, the Father* (or *First Cause*, Of whom are all things,) is *God and Lord and Saviour*: The Idea of *Supremacy*, (stiled by the Antients, ὠθεντία,) *Original Authority*, and *Independency*, (whether mentioned or no;) always necessarily going along with the Idea of the *One God*, or *One Lord*, when those Titles are mentioned in an *Absolute* construction. Yet *Christ* also is our *Saviour*, *Tit. iii, 4, 6*; *God our Saviour* saving us *through Jesus Christ our Saviour*. *Christ* is *Lord* also; nay, he is the *one Lord*, and *there is none besides him*: That is, evi-

Isai. 43. 11.

(1) Origen says, that, besides the *true God*, [the Father,] *there are many* [meaning the *Angels*,] *who are Gods*, μετοχῇ τῆ θεῆς, by partaking of the Divine Nature. But *God the Word*, he says, is τιμιώτερος τοῖς λοιποῖς παρ' ὅσων θεοῖς, glorified far above all Those Gods; because 'tis through His *Ministration* that They are made Partakers of Divinity, τοῖς λοιποῖς θεοῖς διάκονον εἶναι τῆς θεότητος τὸν θεὸν λόγον. *Comment. in Joh. p. 47.* Yet even *These*, he distinguisheth from "*Nominal Gods*." *p. 48.*

Defensè,
p. 4.

Of the Unity of God.

dently, no other *Lord* (1) *αὐτῷ*, *thro' whom* (as the *ministring Cause*) *are all Things*, 1 Cor. viii, 6 ; no other *Lord*, *through whom* we are redeem'd to God. And this way of speaking, 'tis manifest, neither *excludes* a *superior*, nor *inferior Lord*.

Nor is it just, either according to Scripture-Language, or strict Propriety of Speech, to say, that because another Person besides the *One Supreme God*, is stil'd *God* or *Lord*, therefore That Person is *Another God*, or *Another Lord*; or that there are *Two Gods*, or *Two Lords*. The *Reason* is plainly This. When Two Persons are joined together in this manner of speaking, they are always supposed to be *Equal*; And to say *Two Lords*, necessarily signifies, in the Nature of Language, *Two Co-ordinate Lords*, or *Lords in the same Sense*. 'Tis remarkable therefore, that the Apostle St. Paul, speaking of Christ in Conjunction with the Father, never calls him *Another*

(1) The Learned *Eusebius* observes, that the Expression, *ἐξ αὐτοῦ*, or *ὑπ' αὐτοῦ*, denotes the *Supreme Authoritative Agency* [*αὐθεντίαν*] of the one God and Father of all. And that the Preposition *διὰ*, *by* or *thro'*, signifies τὸ ὑπερβαίνειν, the *ministring Cause*. *De Eccles. Theolog. lib. 1. c. 20. Contra Marcell. lib. 2. c. 14.* See below, p. 13. *Philo* has the same Observation likewise: *Ἐγκαλεσθε τὸν καὶν ἡέπεν, Ἐκτιστάμην ἀνθρώπον διὰ τοῦ Θεοῦ καὶ κατὰ τοῦτο διαμαρτυρῶ. Τί δὲ ποτε; ὅτι ὁ Θεὸς Ἄϊτιον, ἔκ' Ὀργάνον. Τὸ δὲ γνωμένον, Δι' ὀργάνου μὲν, ὑπὸ δὲ αὐτοῦ, πάντως γινέται. — Καὶ ἐστὶ μὲν, Ἰφ' ἔ, τὸ αἴτιον, — δι' ἔ δὲ, τὸ ἐργαλεῖον. — Εὐρύσεις ἡ' Ἄϊτιον μὲν αὐτῷ [κόσμος] τὸν Θεόν, Ἰφ' ἔ γέγονεν, — Ὀργάνον δὲ λόγον Θεοῦ, Δι' ἔ κατεσκευάσθη.* And he condemns it as an Impropriety of Language, to say that any thing is made [*διὰ τοῦ Θεοῦ*] *through God*; and insists, that it ought to be expressed, that things are [*ὑπὸ τοῦ Θεοῦ*] *of* or *from God*, [*ὡς ἀπ' αὐτοῦ*] as the Original Cause. *De Cherub. p. 129.* See more, below on Query 2d, near the Beginning; and on Query 3d, towards the End.

God,

God, or the two Persons *Two Gods*; but professeth the *Father only* to be by way of Eminence *The One God*, and styles Jesus Christ *Lord*. To Us there is but one God, [viz.] the *Father*, (as in the Texts of the Old Testament;) ¹ *Cor. viii.* and one Lord, [viz.] *Jesus Christ*, (reveal'd in the New-Testament.) Yet this Lord is elsewhere styled *God*, as being (1) *the Son of God*. Concerning which Matter, *Tertullian* and *Novatian* express their Sense very clearly. *Tertullian* (2) says, that tho' the Scriptures declare Christ to be God, yet *He will not call the Father and Son Two Gods or Two Lords*; but will follow the *Apostle's Example*; and if the *Father and the Son* are to be spoken of together, he will call the *Father God*, and *Jesus Christ Lord*; but speaking of Christ by Himself, he can give him the Title of *God*, as the *Apostle* does, *Rom. ix, 5*. For, (adds he,) *I can call a Beam of the Sun, the Sun*; if I was speaking of it alone. But in speaking of the *Sun and its Beam together*, *I will not call*

(1) *Novatian* says; *Est ergo Deus, sed in hoc ipsum genitus, ut esset Deus. De Trinit. c. 31.* *Eusebius* says, *Christ is our God, ἀλλ' ἔχ' ὁ πρῶτος θεός, but not the Supreme God; πρῶτος δὲ [lege, πρῶτος θεός] τῷ θεῷ μονογενὴς υἱός, καὶ διὰ τῆτο θεός, but he is the only begotten Son of the Supreme God, and, upon this account, God. Demonst. Evangel. p. 227.*

(2) Itaq; *Deos omnino non dicam, nec Dominos*; sed *Apostolum* sequar, ut si pariter nominandi fuerint *Pater & filius, Deum* patrem appellem, & *Jesus Christum Dominum* nominem. Solum autem *Christum*, potero *Deum* dicere, sicut idem *Apostolus*, *Rom. ix, 5*. Nam & *Radium Solis* seorsum, *Solem* vocabo; *Solem* autem nominans, cujus est radius, non statim & *radium Solem* appellabo. *Adv. Prax. c. 13.* *Pater enim tota substantia est, Filius verò derivatio totius & portio*; sicut ipse profiteretur, *Quia Pater major me est. Ibid. c. 19.*

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a Beam the Sun. For, the Father (says he) is the whole Substance, and the Son [This was his Montanist Notion] is a derivative PART of it; as he himself declares, *My Father is greater than I.* And Novatian, (1) arguing against the Sabellians: “If (says he) they can understand how there is nevertheless but One Lord, though Christ also be called Lord; and but One Master, though Paul also be called Master; and but One that is Good, though Christ also be stiled Good: they may by the same reason understand also, how, notwithstanding there is but One God, yet Christ also may be stiled God. God the Father therefore is the One God, &c.” And he very distinctly and explicitly declares his Sense, that the Father and Son for this Reason cannot be Two Gods, BECAUSE the Father Alone is *unbegotten, unoriginate, invisible, &c.*

P. A.

Your Argument concerning *Baal and Ashtaroth*, and the *Pagan Deities*; is what I hardly know how to excuse from *Prophaneness*. That *Solomon* and the *Jews* might as lawfully

(1) Si non putant aliqua ratione officii posse ei quod unus dominus est, per illud quod est dominus & Christus; neq; ei quod unus est Magister, per illud quod est Magister & Paulus; aut illi quod Unus est Bonus, per illud quod bonus sit nuncupatus & Christus: eadem ratione intelligent, officii non posse ab illo, quod Unus est Deus, ei quod Deus pronuntiatus est & Christus. Est ergo Deus Pater——Unus Deus. And if the Son, he says, was “innatus, sine origine, invisibilis, incomprehensibilis, & quæcunque sunt Patris; (par expressus,—æquales inventi,—) merito duorum Deorum, quam illi confingunt, controversiam suscitasset:” if he was *unbegotten, unoriginate, invisible, incomprehensible, &c.* then being found Equal to the Father, there must consequently have been Two Gods. cap. 30. 31.

sacrifice to *Astaroth* and *Milcom*, Without and Against God's Command ; as we can worship Christ By his Command, with Worship Mediate to the Glory of the Father. For your Argument here absolutely supposes, and you elsewhere distinctly assert it, that there can be no such Thing as "*MEDIATE*" Worship at all. P. 247.
 God (you think) has, in the Texts of the Old-Testament, precluded himself from all Right of commanding Any Worship to be paid to a Mediator, in the Capacity of a Mediator : Because That is Mediate Worship ; a Worship terminating ultimately in Another, and not ultimately in the Mediatour to whom it is paid ; a Worship which, in the nature of Things, cannot possibly be paid at all to the One Supreme God : For the One Supreme God cannot possibly have any Thing (1) given or committed to him by Another, cannot possibly be (2) sent by Another, cannot be exalted by Another, cannot be honoured in order to the Glory ultimately of Another Person. And yet in Scripture we read expressly, of an everlasting Dominion GIVEN to the Son of Man, that Dan. vii. 14.
 all Nations should SERVE him ; of Mens Honouring the Son even as they honour the Father, because All Judgment is COMMITTED Joh. v. 22.

(1) ἔκ τινος ὁ πατήρ ὧς τινες εἰληφεῖ πάντων εἰ αὐτός ἂν ἀρχὴ καὶ πηγή, καὶ ῥίζα τῶν ἀγαθῶν, εἰκότως εἰς καὶ μόνος ἀναγορεύετο ἂν Θεός.
Euseb. de Eccles. Theol. lib. 2. c. 7.

(2) *Missus* autem non fuit pater, nè pater subditus alteri deo, dum mittitur, probaretur. *Novat. de Trinit. c. 22.* Propter *Autoritatem* solus pater non dicitur missus. *August. Serm. contra Arian. c. 4.* Absurdissimè aut à filio quem genuit, aut à Spiritu Sancto qui de illo procedit, missus diceretur. *Aug. de Triu. lib. 4. c. ult.*

unto

Phil. ii, 9.
10, 11.

unto him ; and of every Knee's Bowing at the Name of Jesus, because of God's having highly EXALTED him ; and every Tongue's confessing him to be Lord, TO the glory of God the Father.

The (1) *Antients* express their Sense very clearly in this Matter ; founding the Religious Honour paid by them to the Son of God, expressly on the Will, Good Pleasure, and Command of the Father. They were not of Opinion therefore, that the Texts of *Isaiah* meant, that the Son is “included and comprehended” in the one Supreme God of Israel ; That is,

(1) *Justin Martyr*, upon the Text, *Thou shalt love the Lord thy God with all thy Heart*, says ; ὁ ᾧ ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς ἰσχύος ἀγαπᾶν τὸν Θεόν, πλήρης θεοσεβῆς γνώμης ὑπάρχων, εὐδυνα ἄλλον τιμᾷσει Θεόν. Καὶ ἀγγελον ἐκείνον ἀν τιμᾷσει, Θεὸς BOYLOMENON. *Dial. cum Tryph.* P. 97. Edit. Steph. “He who, being endued with a pious Disposition, loves God with all his Heart, and all his Strength ; will worship no other God. Yet he will also worship That Messenger of God, [Christ the Angel of his Presence ;] it being God's WILL [or Command] that he should do so.” And *Irenæus* ; ἵνα χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν καὶ Θεῷ, καὶ σωτῆρι, καὶ βασιλεῖ, κατὰ τὴν εὐδοκίαν τῆ πατρὸς τῆς αἰράτες, πάν γόνου καμψῇ. lib. I. c. 2. p. 45. Grab. “That every Knee might bow to Christ Jesus our Lord, and God, and Saviour, and King, according to the GOOD PLEASURE of the invisible Father.” And *Origen* ; καὶ ὡς τῶν ἄλλων [τιμωμένων ὡς Θεῶν] ἐρῶμεν, ἀπαρτέτες ἀποδοῦναι ὡς τῷ δεδοῦν αὐτοῖς ἀπὸ τοῦ ἐπὶ πᾶσι θεῷ τὸ τιμᾶσαι. Ἐάν οὖν ἡμῖν ἀνθυποφέρῃ τὸ παραπλησίον ὡς τῷ Ἰησοῦ, δαποδίζομεν ὅτι ἀπὸ Θεοῦ δίδεται αὐτῷ τὸ τιμᾶσθαι, ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς ἡμῶσι τὸν πατέρα. *Contr. Cels.* lib. 8. p. 384. “We demand, saith he, of *Cellius*, concerning those whom they worship as Gods, a Proof of the Supreme God having appointed them to be worshipped : And if on the other hand He demands the same Thing of Us concerning Jesus, we will shew him that God Hath appointed him to be worshipped : That all Men should honour the Son, even as they honour the Father.” And *Cyprian* : Pater Deus præcepit filium suum adorari. *De bono Patientie*, p. 220. “God the Father Commanded his Son to be worshipped.” Which he proves from *Phil. ii, 9, 10, 11.*

in That God of our Fathers (according to St. Peter's Language) who glorified HIS Son Jesus, Acts 3, 13. This is evidently supposing The One God and Father of All, to be both Father and Son. Which, as absurd, and as directly contrary to Scripture as it is; yet you are forced inconsistently to maintain it, as often as you affirm the Son to be The One God, even That One God, whom St. Paul expressly declares to 1 Cor. 8, 6. be The Father, Of whom are all Things, as distinguished from the One Lord by whom are all things; the Father of All, who is Above all, as distinguished from the One Lord, and Eph. 4. 6. One Spirit. And at last, after all your Struggles, your Notion terminates in This; that the Scripture generally by the Term, One God, does not indeed mean One God, but One Godhead; not One Living God, but "*una summa*" P. 391. "*res, one homogeneous Substance with inse-*" "*parability;*" one abstract God in general; Sermons, "*just as the Word Man is often used to denote*" P. 144, 143. "*Man in general, —the whole Species.*" See below, on Query XXIX. And tho' the whole Scripture constantly speaks of God in the personal Expressions, *He*, and *Him*, and *His*; yet you presumptuously think these Expressions are "*inconvenient, as not taking in all that*" "*We apprehend of the One True God;*" and that "*It*" or "*That, They*" or "*Them,*" would more properly, though not with so little Offence, express what You mean by the Word God. For though you pretend to alledge, that "*to say, They, or Them, would appear as if*" "*the Persons were divided and separate;*" yet

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yet this Pretence has not the least Foundation in Reason. For the Words *They* and *Them* do altogether as properly express *undivided* Persons, as *divided* ones; and the Words *He* and *Him* can no more possibly express many *undivided* Persons, than *divided* ones.

QUERY II.

P. 6.

Whether the Texts of the New Testament (in the Second Column) do not shew that He (Christ) is not excluded, and therefore must be the same God?

Ans. **T**HE New Testament expressly declares, that The One God, OF whom are all things, is The Father, 1 Cor. 8, 6; the One God and Father of all, who is above All, Eph. 4, 6; even He who alone has All Perfections and All Dominion absolutely In and Of himself, original, underived, and independent on Any: And that Christ is not This First Cause, this One God OF whom are all things, but the One Lord [or, in St. John's Language, God the Word,] BY whom are all things, by whom the Father made all things. "The TEXTS of the New Testament" cited above by yourself upon this Head, "in the "Second Column," do all of them plainly shew the same thing. As will, in the Sequel of this Discourse, more fully appear.

P. 1. & 6.

Job. I, 1.

St. John, in your First Text, observes, that he was *God the Word*, that is, the Revealer of God's Will; that he was *With God*, and *By Him were made*, [in St. Paul's Language, *by him GOD made*; in the Language of the

An-

Antient Fathers, By his (1) Ministration God made,] all things.

In your Second Text, St. Paul says of him, *P. I. 56.* Thy Throne, O God, is for ever. And he sufficiently explains himself, by adding, (what *Heb. I. 8.* you ought not to have omitted;) ver. 9. God, even THY God, hath anointed thee.

Your Third Text, *Rom. 9, 5.* admits of various Interpretations; which make it dubious, whether it may not possibly be meant of the Father. See Dr. Clarke's *Scrip. Doct.* p. 75. Edit. 2d. But allowing the vulgar Pointing, and consequently that the Words are spoken of Christ; still it is; not *ὁ ὢν ὁ ὅτι πάντων Θεός*, but *ὁ ὢν ὅτι πάντων* (2) Θεός. The Meaning of which, is distinctly explained by (3) St. Paul himself, *1 Cor.*

(1) Λέγων δὲ δι' αὐτοῦ γεγονῆναι — τὰ πάντα, τὸ Ἰηρετικὸν τοῦ Θεοῦ [λόγος] παρίστησι. Δυναμέσθ' ἑαυτὸν ὁ Ἐυαγγελιστὴς ἐπεὶν, πάντα ὑπ' αὐτοῦ ἐγένετο, — ἔχ' Ἰπ' αὐτοῦ ἔφη, ἀλλὰ δι' αὐτοῦ ἵνα ἡμᾶς ἀναπέμψῃ ἐπὶ τὴν τῶν ὅλων ποιήσασθαι τοῦ πατρὸς αὐθεντίαν. *Euseb. de Eccles. Theol. l. 1. c. 20.* See above, p. 6.

(2) Upon these Words, Hippolytus (an Author you are very fond of, tho' of very dubious Authority,) thus speaks: *Ὁ ὢν ἐπὶ πάντα Θεός ἐστιν. λέγει γὰρ ἔτι μετὰ παύσεως, πάντα μοι παραδόσθαι ὑπὸ τοῦ πατρὸς.* “Christ is God over All: FOR thus he himself says plainly, ALL Things are GIVEN me from the Father.”

(3) Upon this Text Hippolytus says, εἰ οὖν τὰ πάντα ὑποτάσσεται αὐτῷ ἐκτὸς τοῦ ὑποτάξαντος, πάντα κράτει αὐτοῦ δὲ ὁ πατήρ· ἵνα ἐν πᾶσι εἰς Θεὸς φανῇ ὃ τὰ πάντα ὑποτάσσεται, ἅμα χριστῷ, ὃ τὰ πάντα πατὴρ ὑπέταξεν παρὲς αὐτοῦ. contra Noet. §. 6. P. 10. Fabric. “If therefore all Things are put under him, He being excepted who did put all Things under Him; He hath Dominion over all Things, and the Father over Him: That in all things it may appear there is One God to whom all Things are subject, and even Christ himself; under whom the Father has put all Things, Himself only excepted.”

Thus also Clemens: *Ὁ πάντων κύριος* [Words of the same import as *ὁ ὢν ἐπὶ πάντων Θεός*,] καὶ μέγιστος ἐκκλησιαστικῶν τῶ τοῦ — παντοκράτορος θελήματι πατρός. And again: Τοῦτο πάντα ὑποτάσσεται φρασὶ ἀγγελῶν τε καὶ Θεῶν, τῷ λόγῳ τῷ πατρὶ, τὴν ἀγίαν οἰκονομίαν ἐκκλησιαστικῶν διὰ τὸν ὑποτάξαντα. *Strom. p. 831, 832. Edit. Ox.*

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15, 27, *But when he saith, All things are put under him, it is manifest that He is excepted, who did put all Things under him; And, The Son himself shall be subject unto him that put all Things under him, that God may be all in all,* v. 28. And again, *The Head of Christ is God, who gave him to be Head over all Things to the Church,* Eph. 1, 22.

Nor can any thing be more directly against you, than your *Fourth Text*; according to the true Rendring of it. *Who being in the Form of God, did not assume to appear as God, (or, to be honour'd as God,) but emptied Himself, &c.* Phil. 2. 6, 7.

P. 1. & 6. In like manner your *Last Text*, *Heb. 1, 3,* (*who being the brightness of his Glory, and the express Image of his Person;*) is not for you, but directly against you.

P. 7. In your *Defense* of this Query, you repeat the same Things again, and insist that "*Christ is God before the World was; God over all, blessed for ever; Maker of the World; and worshipp'd by the Angels: And therefore certainly he is not excluded among the Nominal Gods.*" I answer: Undoubtedly he is not excluded among the *Nominal* or *False Gods*. But the *Question* is, whether the Characters you here insist on, are ever given him in Scripture in *such a manner*, as to imply (what you contend for) that he is himself "*The One Supreme God;*" Supreme "*in the strict Sense;*" "*God in the same Sense, and in as High a*
"*Sense,*

P. 7.

P. 53, 57.

“Sense, as the Father himself.” This, (you must remember,) This Question, concerning the * *Supreme Authority* in the Government of ^{* *Audientia*} the Universe, (all other Points being mere *Metaphysicals*;) is the True and Only *Theological*, the True and Only *Material* Point in question between us.

Your *First* Assertion then is, that Christ ^{P. 7;} is “God before the World was.” Be it so : Yet not “in the same Sense, and in as HIGH a
“Sense, as the Father Himself;” because All ^{P. 57;} that the Text, here referred to, asserts, is expressly This only, that He is God the Word, who was in the Beginning With GOD, and by or thro’ whom were made [by whom * God made] ^{* *Eph. 3, 9*} all things. Which cannot be truly affirmed ^{& *Heb. 1, 2*} of the (1) One Supreme God, and Author of all.

(1) Eusebius, having declar’d at large the Doctrine of the Church, which placed the Unity of God in the Supremacy of the Father; shows that the Father and Son for This Reason could not be Two Gods, because they were neither (ἰσότητες) Equal in Honour, nor Both of them unoriginated and unbegotten, (ἐξ ἑαυτοῦ ἀνάρχους καὶ ἀγεννητους;) but that the Father was the Original of the Son, and His God; and that therefore the Church taught but One God, even the Father, whom the Son himself Honours and Glorifies as his God. After which, he proceeds to shew at large the Son’s Subjection to the Father, from many Texts of Scripture. “But then, adds he, since the Son has Dominion over all
“created Things, that were made by him, as being the Saviour, and Lord, and Framer of all Things, (for all Things were made BY Him,) *τινωμένων καὶ θεὸς καὶ δεσπότης καὶ σωτὴρ καὶ βασιλεὺς ἀναγορεύοντο αὐτῷ*, he may on That Account be called God
“and Lord and Saviour and King. Therefore (He goes on,)
“the Church worships and honours him as God, because it is the
“Father’s Will, who committed all Judgment unto him, — and
“who is thus honoured By him. But the Son having Receiv’d all
“these Things, and even the Glory of his Divinity, from the Father; whereas the Father receives nothing from him; The Father therefore being the Original, Fountain, and Root of all good
“Things, is justly declared to be The One and Only God.” De Eccles. Theol. lib. 2. c. 7.

Your

P. 7.

Your *Next* Allegation, that Christ is "*God over all,*" has been considered *above*, p. 13; And the Sense of those Words, (*Rom* 9, 5,) has been shown from the Analogy of *other Texts* of *St. Paul*. And, I think, you are neither *fair* to your *Reader*, in concealing from him the different Translations, the words of That Text are capable of; nor to *Me*, in offering the Words again, without considering the Account I had at first given of them. What I shall *here* add, is, that the Doctrine you alledge This Text to prove, besides the Opposition of it to the whole *New Testament*, is a Contradiction also to (what you would be thought to lay a great Stress upon,) the *whole Stream of* (1) *Antiquity*. For not only no Ancient Christian Writer, even of those who applied this Text to Christ, (as *Irenæus*, *Ter-*

(1) One Passage out of *Hippolytus*, (an Author whom you so frequently quote,) will plainly show you what the Antients meant in those Places, where you think they applied to the Son the same *High Titles* equally with the Father. Οὐτὸς ὁ ὢν ἐπὶ πάντων θεός ἐστι λέγει γὰρ ἔτι μὲν παρρησίας, πάντα μοι ὡς πατέρα πατρὸς τοῦ πατρὸς. — καλῶς εἶπε παντοκράτωρ χριστὸν τοῦτο ᾧ εἶπεν, ὅτι καὶ αὐτῷ μαρτυρήσει ὁ χριστός μαρτυρῶν ᾧ χριστὸς εἶπεν, πάντα μοι παραδίδεται ὡς πατρὸς τοῦ πατρὸς καὶ πάντων κρατῶν, παντοκράτωρ ὡς πατρὸς κατεστάνη χριστός. "He, viz. Christ, (says he,) is (*Rom*. " 9, 5,) *God over All*: FOR thus he himself says plainly and " expressly, *ALL things are GIVEN me from the Father*." And again, (erroneously applying to Christ That Text, *Rev*. i, 8;) "*St. John* (says he) *well styles Christ Almighty*; FOR *This* " *is affirming the same thing as Christ Himself also testifies, when* " *he says, ALL things are GIVEN me from the Father. And he* " *ruleth over All, being CONSTITUTED Almighty* [or *Ruler* " *over all,*] *by the Father*." Hippolyt. contra Noctum, §. 6, p. 10. Edit. Fabrit. Concerning this Last Phrase, see more, below, on Qu. 27, towards the End.

tullian,

tullian, Hippolytus, Novatian,) ever infers from it (as You do,) that Christ is *The One Supreme God*; but also on the contrary they distinctly explain their Notion to be, that *the Father only* is (in the *Supreme* and *Absolute* Sense) *The (1) One God*; and that the *Son* hath the Power over the whole Creation (2) *given* and *committed* to him from the Father. And they not only All of them uniformly and largely assert his (3) *Ministration* (in his highest Capacity,) to the *Will* of the *Father* in all Things; but some of them represent it as being even a *Blasphemous* and *Heretical Doctrine*, to affirm Christ to be (4) *Himself* τὸν ὅπῃ πάντων θεόν, *The Supreme God*.

Next you alledge, that Christ is "*Maker of P. 7: the World.*" The *Texts*, on which you
C build

(1) *Irenæus* says, that God the Father, *the Maker of Heaven and Earth*, is ὁ μόνος θεὸς παντοκράτωρ, "*the only God Supreme over all.*" *Lib. I. Cap. 13. p. 79.* And again, that he is unus et solus verus Deus, "*The One and Only True God,*" *Lib. 4. c. 69.* See many more Passages of this Nature, cited by *Dr. Clarke*, *Script. Doctr. Part II. §. 9.*

(2) *Irenæus* says; *Dominium accepit a Patre suo omnis conditionis*, *lib. 3. cap. 6.* "*The Son Receiv'd from his Father Dominion over the whole Creation.*" Thus also *Tertullian*: *Filium non aliunde deduco, sed de substantia patris; nihil facientem sine Patris voluntate, omnem a Patre consecutum Potestatem.* *adv. Prax. cap. 4.* "*I know no other Original of the Son, than from the Substance of the Father; Who does nothing but according to the Will of the Father, and hath Received all Power from the Father.*"

(3) *Novat. de Trinit. cap. 31. throughout.* Many particular Passages of other Authors, I shall have occasion to cite presently.

(4) The *Apostolical Constitutions* represent it as a Branch of the *Gnostic Heresy*, to affirm αὐτὸν εἶναι τὸ ἴδιον τὸ ἐπὶ πάντων θεόν, αὐτὸν

build This, I consider in their *Proper Places*.
The

αὐτὸν ἐαυτοῦ τετάρτῳ δὲξάζοντες, “*That Jesus Christ is Himself the Supreme God over all, making him (consequently) to be his own Father;*” lib. 6. c. 26. The Larger Epistles of Ignatius, stile Those the Ministers of Satan, (as destroying the Supreme Divinity of the Father,) who say that Christ is ὁ ἐπὶ πάντων Θεός, *The Supreme God*. Ad. Tarsens. Sect. 2. Again, He insists ἐτι ἔκ αὐτός ἐστὶν ὁ ἐπὶ πάντων Θεός, *that Christ is not Himself the Supreme God, but the Son of the Supreme God*. Which he there proves from Joh. 20, 17, “*I ascend unto my Father, and your Father, unto my God, and your God,*” Ibid. Sect. 5. But because These Books have been suspected of Interpolation, (though I know not upon what Ground, with regard to the Places I have now referred to;) the same Thing is confirmed by Origen, who says to Celsus; τοῦτον φημὲν εἶναι υἱὸν Θεοῦ Θεοῦ ἧ, ὃν—σφόδρα σέβωμεν, καὶ τὸν αὐτοῦ σφόδρα ἡνεχμένον ὑπὸ τοῦ πατρὸς γινώσκωμεν. Ἐστὶν ἡ τιμὴ, ὡς ἐν πληθεὶ πιστευόντων, καὶ δεχομένων διαφανίαν, διὰ τὴν προπετείαν ὑποτίθεσθαι τὸ Σωτῆρα εἶναι τὸ ἐπὶ πᾶσι Θεὸν ἄλλ’ ἔτι γε ἡμεῖς τοιοῦτον, οἱ πεπόνηται αὐτῷ λέγοντι, ὁ πατήρ ὁ ἐμπέρας με, μερίζων μὴ ἐστὶν Lib. 8. P. 387. “*We say that this Person is the Son of God, of That God whom we greatly adore. And we know that the Son is exalted to great Dignity by the Father. But supposing there be some in the Multitude of Believers, (amongst whom there will be different Opinions,) who rashly affirm our Saviour to be himself the Supreme God; yet WE affirm no such Thing, but believe Him who hath said, the Father that sent me is greater than I.*” And the Council of Antioch, stiling Christ the Messenger of the Father, at the same time that they call him Lord and God; add, τὸν μὲν Θεὸν τῶν ὅλων ἀσεβὲς Ἀγγέλον νομίσαι καλεῖσθαι, “*that it would be impious to say this of the Supreme God.*” Epist. ad Paul. Samos. And Eusebius, through all his Books against Marcellus, lays it down for the constant known Doctrine of the Church, that Christ himself is not ὁ ἐπὶ πάντων Θεός, *The Supreme God*; And he particularly affirms, ὅτι ἡ δὲ τὸ ἐπέκεινα τῶν ὅλων Θεὸν υἱὸν ἂν τις εἰπὼν εὐσεβὲς εἴη, “*that He cannot be a pious Person, who says that the Son is the Supreme God,*” De Ecclef. Theol. lib. 1. c. 7. And he adds, that Sabellius was excommunicated as a Blasphemer, for this very Assertion. [All which, by the way, clearly shews, that the single Passage in this Author’s Account of the Phrygian Martyrs, who are represented invoking Christ, τὸ ἐπὶ πάντων Θεὸν, *The Supreme God*, (Hist. Ecclef. lib. 8.) must needs have been interpolated with the Word (*Christ*), as being directly contrary to his whole Writings in a Point which he hath particularly and largely considered.] Gregory Nyssen also observes, that the Title, ὁ ἐπὶ πάντων Θεός, peculiarly denotes the Person of the Father, as having no Cause of his Subsistence. Περὶ Διαφορῶν ἐστίας καὶ ὑπόστα-

The Sense, in which ALL (1) *Antiquity* unanimously understood This, is, that he made p. 44.
 Things as *ministring to the Will*, and “*execu-*
C 2
“ting

(1) In the *Apostolical Constitutions*, Christ is said ἐξουσίαν λαβεῖν παρὰ τοῦ πατρὸς, τοῦ δημιουργοῦ, lib. 2. cap. 23, “to receive a Power of Creating from the Father.” Again; that God created all Things by Christ, who did [ὡς προσελάγη] “obey the Commands of the Father;” lib. 5. cap. 7. Again; ὁ μόνος υἱός, — ὃς εἰς πάντα ὑπαρξήσάμενός σοι τῷ θεῷ αὐτῷ καὶ πατρί, εἰς τε δημιουργίαν διάφορον, καὶ πρόνοιαν κατάλληλον lib. 8. cap. 12. “Holy also is thy only begotten Son, who in all Things minis-tered to Thee, his God and Father, both in the various Creation, and in the providential Preservation of Things.” And Justin Martyr: “That divine Person [θεός] who said to Moses that he was the God of Abraham, is not (ὁ ποιητὴς τῶν ὅλων) The absolute Maker of the Universe, but That Person who (I have shown) appeared to Abraham and Jacob, τῇ τῷ ποιητῇ τῶν ὅλων θελήσει ὑπαρξέων, ministring to the Will of the Maker of all Things.” Dial. cum Tryph. P. 73. Again: Ὁ μὲν γὰρ ποιητὴς, ἑδνός ἐτέρε προσδεόμενος, ἐκ τῆς αὐτοῦ δυνάμεως καὶ ἐξουσίας ποιεῖ τὸ ποιεῖμενον ὃ ὁ δημιουργός, πλὴν τῆς δημιουργίας δυνάμει ἐκ τῆς ὕλης εἰληφώς, κατασκευάζει τὸ γινόμενον “He that is properly the Maker, being all-sufficient, makes what he makes, by his own Original Power and Authority: But he that is the Framer, having received a Power of Framing things out of Matter, puts into Form that which is already made.” Justin ex Platone, Cohort. ad Græc. p. 22. And Irenæus: Quoniam ipse præcepit, & creata sunt. — Cui ergo præcepit? verbo scilicet, qui est dominus noster Jesus Christus, lib. 3. c. 8. p. 212. “He commanded, and they were created. — Now to whom did he give the Commandment? even to his Word, who is our Lord Jesus Christ.” Again: Omnia autem filius administrans patri perficit, ab initio usq; ad finem. lib. 4. c. 14. “But the Son, ministring to the Father, performs all Things from the Beginning to the End.” Clemens Alexandrinus represents the Father as the Supreme Cause of all Things, and Lord of him who is the Second Cause; τὸ ὕδον ὃ δεύτερον, δι’ οὗ πάντα ἐγένετο κατὰ βέλησιν τοῦ πατρὸς Stromat. lib. 5. p. 598. “The Son is the Second Cause, By whom all Things were made according to the Will of the Father.” And Tertullian: Filius visus est semper, & filius operatus est semper, ex auctoritate Patris & Voluntate, quia filius nihil à semet ipso potest facere, nisi viderit patrem facientem. Adv. Prax. c. 15. “The Son always appeared, and the Son always acted, by the Authority and Will of the Father; because the Son can do nothing of himself, but what he sees the Father
“do.”

Of the Unity of God.

“*ting the Orders,*” of the Father; as even you

“*do.*” And Origen: ἐπεὶ ὁ μὲν δημιουργὸς τῶν τῶ πάντων υἱὸς ἐστὶ τοῦ Θεοῦ, ὁ ὅτι πρῶτος καὶ ἐπὶ πᾶσι θεὸς πατὴρ ἐστὶν αὐτοῦ contra Cels. lib. 6. p. 358. “*The immediate Framer of the Universe, is the Son of God; but the FIRST and SUPREME God is his Father.*” Which Passage is presently after thus explained; (upon the Words, *He commanded and they were created:*) Τὸν μὲν προσεχῶς δημιουργόν εἶναι τὸν υἱὸν τοῦ Θεοῦ λόγον, καὶ ὡςπερὶ αὐτοῦ τῶ κόσμῳ τὸ ἡ παῖς τοῦ λόγου, τῷ προστεταχέναι τῷ υἱῷ αὐτοῦ λόγῳ ποιῆσαι τὸν κόσμον, εἶναι πρῶτος δημιουργόν· ibid. p. 317; “*The immediate Framer, and as it were Builder of the World, is the Word, the Son of God; But the Father of the Word, in that he commanded the Word his Son to make the World, is the Primary Author of it.*” See also lib. 2. p. 63 and 79. Hence he observes, (Comm. in Joh. p. 56.) that though all Things were made, διὰ τοῦ λόγου, By or Through the Word, [the term διὰ denoting the Second or ministering Cause, as he had just before observed, p. 55:] yet they were not made, ὑπὸ τοῦ λόγου, by him, as the Original or First Cause, ἀλλὰ ὑπὸ κρείττονος καὶ μείζονος πατρὸς τοῦ λόγου τίς ἐστιν ἄλλος ἐκτός τυχόντος, ἢ ὁ πατήρ; “*but they were made by one who is more excellent and greater than the Word; And who can this be, but the Father?*” Therefore presently after, he argues that the Father is properly the Creator; and the Word is, *The ministerial Agent*: Αὐτοῦ [λόγου] ἐνεργούντος, ἔτερος ἐποίησεν. — ὑπάρχοντος τοῦ δημιουργοῦ γενόμενος ὁ λόγος, τὸν κόσμον κατέσκευασεν. — ἐνετείλατο γὰρ ὁ ἀγέννητος θεὸς τῷ πρωτοτόκῳ πάσης κτίσεως, καὶ ἐκτίσθησαν. p. 61. “*Another, [viz. the Father,] made all Things, by the Operation of the Word; — who, being the Minister of the Creator, formed the World; — For the Unbegotten God gave his Command to the first-born of every Creature, and all Things were created.*” And the Fathers of the Council of Antioch against Paul of Samosata: Τοῦτον πιστεύομεν σὺν τῷ πατρὶ αἰεὶ ὄντα ἐκπεπληρωμένον τὸ πατρικὸν βέλημα πρὸς τὸν κόσμον τῶν ὁλων. “*We believe that He, having been always with the Father, fulfilled his Father’s Will in creating the Universe.*” And your Hippolytus: πατὴρ ἐντέλλεται, λόγος δαπτελεῖ. — ὁ γὰρ κελύων πατὴρ, ὁ ὅτι ὑπακὼν υἱός, τὸ ὅτι συνετίζον ἅγιν πνεῦμα. cont. Noet. p. 15, 16; “*The Father gives Command, the Word performs it. — For ’tis the Father who commands, the Son who obeys, and the Holy Ghost that compleats [the Work of Creation.]*” Hence he says, the Father made Things, ὡς ἐθέλησεν “*according to his own Will;*” and begat the Word, ἡγάγει τῶν γινόμενων, “*the Workman [or Builder] of the Things that were made.*” Hence Theophilus styles the Word, ὡςπερὶ τῶν ἰσχυρῶν τοῦ Θεοῦ, ἡγαγόμενον, καὶ ἐπὶ αὐτοῦ τὰ πάντα πεποιήκειν [at Antioch. p. 81.] “*the Ministerial Framer of those Things which were made by God [the Original and Supreme Agent;]*”

you yourself, very *inconsistently*, cannot but acknowledge.

You

“and BY Him did God make all Things.” Hence Tertullian calls the Word, *Ministrum & Arbitrum Rectoris.* *adv. Hermog.* P. 236; “The Minister and Mediate Agent of the Governour of the Universe.” And Novatian: *Non alium ostendit tunc adfuisse Deo, cui præciperentur hæc opera ut fierent; nisi eum per quem facta sunt omnia, & sine quo factum est nihil.* *De Trinit. c. 25;* “He [Moses] does not mention any other Person then present with God, to whom he might give Commandment for the making of these Works, but Him BY (or through) whom all Things were made, and without whom nothing was made.” And Eusebius, (upon the Words, He commanded and they were created:) τὸν μὲν παύσει καὶ ποιητὴν εἰσάγων ὡς ἂν πανηγυρῶνα βασιλικῷ νέμωσι προστάττοντα, τὸν ἢ τῷ δευτερεύοντι Θεοῦ λόγον, ἢ ἑτέρον τοῦ πατρὸς ἡμῶν κηρυττομένον, ταῖς πατρικαῖς ἐπιτάξεσιν ὑπεργούοντα: *Eccles. Hist. lib. i. p. 3;* “The Psalmist introduces the Father and Maker of all Things, as an absolute Sovereign sending forth his Imperial Commands; but the Word of God, the same Person who is preached amongst us Christians, he introduces as Second to him,” [δύοτερον ἄνω, “the Second Cause of all Things,” as he had just before said,] “fulfilling the Father’s Commands.” See *Demonst. Evang. lib. 4. c. 4. p. 149. and c. 10, p. 164.* Hence he observes that the Word or Son, ἑτέρος ὢν τοῦ πατρὸς, ὑπεργός ἢ αὐτοῦ, ὥστε, ἐπιτελούμενος τοῦ μείζοντος, αὐτὸν δημιουργεῖν, (*Dem. Evang. lib. 5. c. 5. p. 229,*) “being a distinct Person, was the Minister of the Father; and so made things at the Command of a Superiour.” And again; (upon these Words, he was the Light that lightens every Man that cometh into the World;) He says, that the Word “is not [ἐπέκεινα τῶν ὅλων ὁ θεὸς] the Supreme God of the Universe: For He is Light inaccessible; Whereas This [viz. the Word] was in the World. — But yet (he adds) the World was made by this Light;” τοῦ κρείττοντος, δηλαδὴ τοῦ πατρὸς, διὰ τοῦ υἱοῦ τὸ πᾶν συνιστάμενος, (*De Eccles. Theol. lib. i. c. 20,*) “the Father, who is Supreme, making the Universe BY the Son.” Hence he concludes, in like manner as Origen had done, that the Father only is properly and strictly the Creator: πάντα δὲ αὐτοῦ ἐγένετο, ἑτέρω μὲν πεποικηκότῳ, αὐτοῦ ἢ διακονηταμένον· ὥστ’ ἑτέρον ζητεῖν τὸν ποιητὴν τῶν ὅλων, τὸν διὰ τοῦ θεολογούμενου καὶ πάντα ὑποσυστάμενον· ὃν ἕως ἔχοντων, ὁμολογεῖν ἀνάγκη, τὸν θεολογούμενον ὑπὸ τοῦ Ευαγγελιστοῦ, μὴ τὸν ἐπὶ πάντων εἶναι θεόν, μὴδ’ αὐτὸν τὸν πατέρα, τὸν ἢ τῷ μονογενῇ υἱῷ. *Eccles. Theol. lib. 2, c. 14;* “All Things were made BY (or Through) the Word; Another being the [original] Maker, and He the Ministerial Agent. So that we must needs look unto Another, who is the [absolute] Maker of the Universe, having made all Things BY Him

P. 7.

You proceed : Christ is “ worshipped by the “ *Angels.*” That is ; He is commanded by the Father to be worshipped of the Angels. God has highly exalted him, and given him a Name above every Name, that at the Name of Jesus every Knee should bow, of Things in HEAVEN, and Things in Earth : Phil. 2, 10. Again, when he bringeth in, or, when he bringeth again (from the Dead, Col. 1, 18. Rev. 1, 5. Acts 13, 33.) the first begotten into the World, he saith, and let all the Angels of God worship him, Heb. 1, 6. And accordingly we read, Rev. 5, 11, 12, The Angels said, *Worthy is the Lamb that was slain, to receive Honour and Glory and Blessing.* Is This the Worship of the One Supreme God ; of Him who, without any Command of the Father, had originally all the same Right to all the same Worship as the Father himself had ? And will you from hence inferr, that there is “ No “ *distinction*

P. 247.

“ Him whom [John 1. 1.] the Evangelist styles God. Which “ Things being so ; we cannot but confess that He, whom the “ Evangelist here styles God, is not the Supreme God, nor the “ Father, but his only begotten Son.” And Basil himself owns the “ Father to be προκαταρκτικὴν αἰτίαν τῶν γενομένων, the origi- “ nal Cause of all things, and δημιουργικὸν τὸν υἱόν, the Son the “ operating Cause :” Adding ; “ Let no Man think that I main- “ tain τρεῖς εἶναι ἀρχαίαις ὑποστάσεσι, that there are three Original “ Substances,” but that there are Three in a Subordination, viz. τὸν προσέσποντον κύριον, τὸν δημιουργοῦντα λόγον, “ the Lord who com- “ mands, the Word who operates, &c.” De Sp. Sanc. c. 16. Lastly, the Orthodox Council of Sirmium, against Photinus who deny’d the Divinity of Christ ; εἰς λέγων θεόν τὸν χριστὸν προαιώνιον υἱὸν τοῦ θεοῦ ὑπερῤῥηστότα τῷ πατρὶ εἰς τὴν τῶν ὅλων δημιουργίαν μὴ ὁμολογοῦν, ἐνέθεμα ἔστω Socrat. Hist. Eccles. lib. 2. c. 25 ; explain’d by Hil. P. 230, 231 ; “ If any one who says that Christ is God existing be- “ fore the World, does not withal confess that he is the Son of God, “ who ministred to the Father in the Creation of the Universe ; “ let him be Anathema.” See more, below, on Qu. III.

“ distinction of Worship, (1) Mediate and
“ Ultimate, ever intimated,” in Scripture or
Antiquity ?

Neither have you proved therefore, (which
is your next Assertion,) that Christ is “the same
“ Supreme God” with the Father. Nor in- p. 7.
C 4 deed,

(1) Δηλοῦμεν ὑμῖν, θεὸν παντοκράτορα ἓνα μόνον ὑπάρχειν, παρὶ ὃν
ἄλλῳ οὐκ ἔστι καὶ αὐτὸν μόνον σέβειν καὶ προσκυνεῖν, δι’ Ἰησοῦ χριστοῦ
τοῦ κυρίου ἡμῶν, ἐν τῷ παναγίῳ πνεύματι. Apost. Constitut. lib. 6.
c. 14. “We make known to you, that there is but One only God
“ Almighty, besides whom there is no other; and that you are
“ to adore and worship Him only, through Jesus Christ our Lord,
“ in the Holy Ghost.” And Justin Martyr: “There are no Na-
“ tions upon Earth,” ἐν οἷς μὴ διὰ τῶ ὀνόματι τῷ σαυραθέντι
Ἰησοῦ εὐχαὶ καὶ εὐχαριστίαι τῷ πατρὶ καὶ ποιητῇ τῶν ὅλων γίνονται, (Dial. P.
112.) “in which Prayers and Thanksgivings are not put up to the
“ Father and Maker of all Things, through the Name of Jesus who
“ was crucified.” Again, ἔτι λαβὼν, αἶνον καὶ δόξαν τῷ πατρὶ
τῶν ὅλων διὰ τῶ ὀνόματι τῷ υἱὲ καὶ τῷ πνεύματι τῷ ἀγίῳ, ἀνα-
πέμψει. “The Minister taking [the Bread and the Cup] gives
“ Praise and Glory to the Father of all, Through the Name of
“ the Son, and thro’ the Holy Ghost.” Apol. 2. P. 161. And
again; ἐπὶ πᾶσι ἃ οἷς προσφερόμεθα, εὐλογεῖμεν τον ποιητὴν τῶν πάν-
των, διὰ τῶ υἱὲ αὐτοῦ, Ἰησοῦ χριστοῦ, καὶ διὰ πνεύματι τῷ ἀγίῳ. Ibid.
P. 162; “In all our Oblations, we blefs the Maker of all Things,
“ thro’ his Son Jesus Christ, and thro’ the Holy Ghost.” And
Irenæus, in his most solemn and memorable Prayer: Ego igitur
invoco te, domine Deus Abraham, ——— pater Domini no-
stri Jesu Christi: ——— qui es solus & verus deus, super quem
alius deus non est, per dominum nostrum Jesum Christum, &c.
adv. Her. lib. 3. c. 6. P. 209; “I call upon Thee, O Lord, the
“ God of Abraham, the Father of our Lord Jesus Christ: who
“ art the only and True God, above whom there is no other God;
“ through our Lord Jesus Christ.” And Tertull. Dicimus, & pa-
lam dicimus, & vobis torquentibus ——— vociferamur; De-
um colimus per Christum. Ad Scap. Origen lays it down for
the Rule of Prayer; “that we ought not to pray to any of those
“ Things which were made,” ἐδὲ αὐτῷ τῷ χριστῷ, ἀλλὰ μόνον
τῷ θεῷ τῶν ὅλων καὶ πατρί, ᾧ καὶ αὐτὸς ὁ σωτὴρ ἡμῶν προσήχετο, ὡς
προπαρεβέμεθα, “Nor to Christ himself [meaning ultimately;]
“ but only to the God and Father of all, to whom our Saviour
“ himself prayed, as I observed before.” Adding; “When he
“ teacheth us to pray, he teacheth us to pray, not to himself, but

deed, when you come to explain your self, do you *yourself* in reality (though you perpetually use that *Language*) make him to be the *same Supreme God*, but *another Supreme God* inseparable and undivided from the *Father in Substance*. Distinct *Lives* and active *Powers*, i. e. distinct *Living Agents*, however supposed inse-

“ to the Father, saying, Our Father which art in Heaven.” After which, he explains himself more particularly; λέγεται τῶν προσευκτεῶν μόνῳ τῷ θεῷ τῷ τῶν ὅλων πατρί· ἀλλὰ μὴ χωρὶς τῆ ἀρχιερέως·—εὐχαριστῶντες ἐν οἷς ἁγίοις ἐν ταῖς προσευχαῖς ἐαυτῶν τῷ θεῷ, διὰ χριστοῦ Ἰησοῦ χάριτας ὁμολογῶντες αὐτῷ. “ I say therefore, we ought to pray to God only, who is the Father of all; but yet not without our High Priest: The Saints therefore in their Prayers, give Thanks to God through Jesus Christ;” αὖτις εὐχ· P. 48, 49. And for This, he alledges John 16. 24. with this Remark, εἰ ὃ εἶπεν, αἰτεῖτέ με, εἰδὲ αἰτεῖτε τὸν πατέρα ἀπλῶς, ἀλλ’ ἐὰν τι αἰτήσητε τὸν πατέρα, δώσει ὑμῖν, ἐν τῷ ὀνόματί μου, Ibid. “ For he did not say, ask Me; nor did he say only, ask the Father,” [without any Mediator;] “ but, if ye shall ask the Father any Thing in my Name, he will give it you.” Agreeably to this Account, he elsewhere says, that “ all Supplication, Prayer, Intercession and Thanksgiving, is to be offer’d,” τῷ ἐπὶ πᾶσι θεῷ, διὰ τῆς ἐπὶ πάντων ἀγγελῶν ἀρχιερέως, ἐμφυχοῦ λόγου καὶ θεοῦ· δευτέρωθεν ἢ καὶ αὐτὸς τῆς λόγου, — ἐὰν διωόμεθα κατακχεῖν τὴν περὶ προσευχῆς κυριολεξίαν καὶ καταχρησασθαι, (adv. Cels. lib. 5, P. 233.) “ to the one Supreme God, thro’ the High Priest who is above all Angels, the living Word and God: We may also pray to the Word himself, if we can understand the difference betwixt Prayer in a proper, and Prayer in an improper or figurative Sense,” i. e. between Worship Ultimate and Mediate: Which he explains at large, lib. 8. P. 386. And these Passages are highly approved by the Learned Bp. Bull, Defens. Sect. 2. c. 9. §. 15. And Cyprian: Aliter orare quam [Christus] docuit, non ignorantia sola est, sed & culpa; quando ipse posuerit & dixerit; rejicitis mandatum dei, ut traditionem vestram statuatis: De Orat. Dominica: P. 139, “ To pray otherwise than Christ has taught, is not only Ignorance, but a Fault: Since he hath said; ye reject the Commandment of God, that ye may establish your own Tradition.” And Athanasius himself; μόνος ὁ ὄντως θεὸς ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ τῆς κυρίας ἡμῶν προσκυνοῦνται: “ The true God alone is worshipped, in the Name of Jesus Christ our Lord.” Orat. 2. contr. Arianos. P. 349. See more, below on Query XVII.

inseparable in *Substance*, are still, if equally *Supreme* in *Authority*, as truly distinct *Supreme* Gods, as if they existed in different *Substances*. Two *Supreme* Gods, undivided in *Substance*, are still Two *Individuals*, Two *Agents*, Two *Supreme* Gods. Inseparableness of *Substance* therefore, without Identicalness of *Life*, will not make *Two Agents* be the *same God*. And if there be an Identicalness or Sameness of *Life*, then they are no longer *Two Agents*, nor can there be Any either *Equality* or *Subordination*. The *same Living God* therefore, necessarily signifies the *same individual Living intelligent Agent*. And this is the only Signification (as I think you your self allow) of the Word *Person*. The Term *God* therefore, is a *Personal* Word. And the Texts of *Isaiah* expressly and necessarily prove that *Christ* is the *same Person*, if he is not *excluded* from being what the *Person* There speaking and saying, "*I am the Lord, besides ME there is no God*," declares *Himself Alone* to be. *This* I insist upon; and unless you can reply to *This*, all Other Things are to no purpose.

You repeat the same *Quibble* again in the same Page, and ask, "*Who pretends that the Son is the same Person with the Father?*" P. 7. The *Answer* is: He who affirms him to be individually the *same Living Supreme God*. You add: "*All we assert, is, that he is the same Supreme God, i. e. Partaker of the same undivided GODHEAD.*" But this is not being the *same Supreme God*, unless he be the *same Living intelligent Agent*. For nothing
can

can be the *SAME* with Another, without being *every thing* that *That Other* is. Two co-ordinate *Kings*, having the *same* undivided Supreme *Royalty*, and supposing them moreover *inseparably undivided* in *Substance*, would not be ever the less *Two Kings*. Your Notion therefore, as far as I can apprehend, is nothing else but, under the Cover of *Sabelian* Terms, really *Tritheism* in Sense. See below, on Qu. XXIX.

Page 8. You allow the Texts, which I brought, do indeed prove that "*the Father is the God of the Jews, the God of Abraham, &c.*" But you add; "*How does it appear that the Son was not?*" I answer: Very plainly, from the *Texts themselves*. The Apostle tells us, *Acts 3, 13*, that *the God of Abraham,— the God of our Fathers, hath Glorified HIS SON JESUS*. Is not the *having a Son*, a distinguishing Character of the Person of the Father *ONLY*? Can the *Son* then of the *God of Abraham*, be himself *That God of Abraham* who *glorified HIS Son*? Or can the One Supreme God be *exalted* or *GLORIFIED* by another? Or is it not true, what St. Paul says, *without all Contradiction the Less is blessed of the Greater*, Heb. 7, 7?

P. 8. You allow further, that "*the Father is sometimes styled The Only True God, which is all that the Texts (John 17, 3. 1 Cor. 8, 6; Ephes. 4, 6;) prove.*" But I *have not* (you think) *shown that he is so called in opposition to the Son, or exclusive of Him.*" That is: The Father, when

expressly distinguished from the Son, (as he is in the most express Words in each of these Texts,) is still both Father and Son. But you add ; " It may signify, that the Father is " Primarily, not Exclusively, The only true " God." What these Words mean, " PRI- " MARILY the ONLY True God," I understand not. Can any one be Secondly the ONLY True God? When One Person is in Any respect declared to be The Only, &c. he must needs be so, Exclusively of all others in That Sense wherein he is declared to be The Only, &c. Otherwise there is no Certainty or Use in Language. Besides : Our Lord, at the same Time that he declared the Father to be The Only True God, Joh. 1-7, 3 ; expressly distinguishes Himself by Another Character, adding, And Jesus Christ whom Thou hast SENT. The Text, paraphrased according to Your Notion, will be ; This is Life Eternal, to know Thee, (the Father, ver. 1,) the Only True God ; and Jesus Christ (the same Only True God) whom thou hast SENT. Nor is there Here any Room for the Distinction of Christ's divine and humane Nature : Because 'tis certain that The Word, even the Divine Person, was SENT ; according to many express Texts. God (1) SENT his only begot-

(1) *Justin Martyr* says, Ὁ ὁ παντοκράτωρ καὶ παντοκτιστὴς καὶ ἀόρα-
τος Θεός, — αὐτὸν τὸν τεχνίτην καὶ δημιουργὸν τῶν ὅλων πρὸς αὐτὸς
ἀπέστειλεν, Epist. ad Diogn. " The Supreme Lord and Creator of
" all Things, the invisible God, — SENT unto Men no less a
" Person than the Framers of all Things." And *Theophilus* ;
Θεὸς ἐν ᾧ ὁ λόγος, καὶ ἐν Θεῷ πεφυκώς, ὅπου ἂν βέλῃαι ὁ πατὴρ
τῶν

Collect
for 6th
Sunday in
Lent, and
on Christ-
mas-Day.

begotten Son into the World, 1 John 4, 9. I came down from Heaven, not to do mine own Will, but the Will of him that SENT me, John 6, 38. And the Church evidently Thus understands it. "Almighty God, who hast SENT thy Son—TO take upon him our Flesh:" And, "Who hast GIVEN us thy only begotten Son, TO take our Nature upon him."

Again :

τῶν ὁλῶν, πέμπει αὐτὸν εἰς τινα τόπον, P. 130. "The Word being God, and Son of God; the Father of all SENDS him any where, when he pleaseth." And Origen; ἐπέμψεν ἐν τοῖς λόγοις, καθὼς μὲν ἰατρός, τοῖς ἀμαρτωλοῖς, Adv. Cels. lib. 3. p. 142, "God the Word was SENT as a Physician unto Sinners." Cyprian in like manner, speaking concerning the Holy Ghost: Si potest apud Hæreticos baptizatus Christum induere, multo magis potest spiritum sanctum, quem Christus misit, accipere: Cæterum major erit mittente, qui missus est. Epist. ad Pomp. p. 213; "If he that is baptized amongst Hereticks can put on Christ, much more may he receive the Holy Ghost whom Christ SENT; Otherwise he that is SENT, will be greater than he that sent him." And Novatian: Missum præterea se ipse dicit, ut per hanc obedientiam quâ venit dominus Christus missus, non pater, sed filius probetur; qui misisset utique, si pater fuisset: Missus autem non fuit pater, ne Pater subditus alteri Deo, dum mittitur, probaretur: De Trinit. c. 22, "Moreover our Lord declares that he was SENT; that by this Instance of Obedience, which Christ the Lord showed in coming when he was sent, he might appear to be, not the Father, but the Son; who would certainly have been the Sender, had he been the Father: But the Father was not SENT, lest, by being SENT, he should appear to be subject to another God." And Eusebius; Τὸν καὶ πάντων εἰς γνῶσιν ἐλθεῖν ἀνθρώποις, οἷα νοσούντων σωτῆρα, καὶ ψυχῶν ἰατρὸν, πρὸς τὴν μὲν ἰσχυροῦς ἀπεσταλμένον, Præp. Evang. lib. 7. c. 12. p. 321. "He was made known to all Men, being SENT by One who is GREATER than himself, as the Healer of the Sick, and Physician of Souls." And again; Τὸ μὲν ὑπερέχον τῷ δόξῃ τοῦ πατρὸς παράδειγμα, διὰ τοῦ τὴν μὲν ἀπεσταλμένον λέγειν, αὐτὸν ὡς ἀπεσταλμένον, Ecclef. Theol. lib. 2. c. 7. "He showed the Supereminency of the Father's Glory, in saying that He SENT him, and that he himself was sent." The Post-Nicenes themselves in conformity to the ancient Language of the Church, always ac- know-

Again: The Son is in the most *express* *Words* excluded, 1 Cor. 8, 6. Where the Apostle argues, that whereas the *Heathen* had, in their *fictitious* Theology, *Many Gods* (*Dii Majores*;) and *Many Lords* (*Heroes or Dii medioximi*;) on the contrary *We Christians* have in our *True* Theology, but *One God*, [not *One God-the-Father*, in opposition to *Many God-the-Fathers*; but in opposition to *Many Gods*, we have *One God*, viz.] *the Father*,

knowledge the Superiority of the Father in this Respect. The Council of *Sirmium*; ὃ καὶ συντάσσουσιν τὸν υἱὸν τῷ πατρὶ, ἀλλ' ὑποτάσσοντες τῷ πατρὶ ὅτι κατέβηεν εἰς σῶμα ἀνθρώπου βελῆς τῷ πατρί, Socrat. Hist. lib. 2. Hilary's Interpretation of this Passage, is; Non enim exæquamus vel comparamus filium patri, sed subiectum intelligimus: "We do not make the Son Equal or compare him to the Father, but understand him to be subject to the Father: For he descended into a humane Body, by the Will of the Father." And he paraphraseth it thus; In eo quidem maximè non comparatur, nec coæquatur filius patri, dum subditus per obedientiæ obsequium est, — dum mittitur, dum accipit, dum in omnibus voluntati ejus, qui se misit, obsequitur. — Deus unus est; & subiectio filii docetur & dignitas, — ut sit patri & obsequio subiectus & nomine, P. 234. "In; This Respect especially, the Son is not compared or equal to the Father; in that he is by entire Obedience subject to him, — that he is SENT, that he receives all from him, and that in all Things he obeys the Will of him that SENT him: — Hence there is but One God; And both the Subjection and Dignity of the Son, is declared to us; — he being in Obedience, as well as in Name, subject to the Father." Again: Quis Patrem non potius confitebitur, ut ingenitum à genito, ut patrem à filio, ut eum qui misit ab eo qui missus est, ut volentem ab ipso qui obediatur; ut ipse nobis testis est, pater major me est? De Trinit. lib. 3. "Who will not acknowledge the Father to be GREATER; as He that is unbegotten, than he that is begotten; as a Father, than a Son; as he that SENT, than he that is SENT; as he that commands, than he that obeys? According as he himself testifies in That Saying, my Father is GREATER than I." Again; Qui mittit, potestatem in eo quod mittit, ostendit, lib. 8. "He that sends, does thereby show his Power." [over him whom he sends.]

OF whom (as the first unoriginate and independent Cause) are all Things ; And [we have] One Lord, viz. Jesus Christ, (One Mediator, 1 Tim. 2, 5,) BY [or through] whom (as the Ministerial Cause) are all Things, and We by (or through) him, [both Are, and have Access to the Father, Ephes. 2, 18 ; Rom. 5, 2.] I wonder you should not here see, that if the One Lord is included in the One God, the whole Reasoning of the Apostle is quite taken away.

P. 8.

You add : “ It is very certain that the Person of the Father is (in these Texts, “ John 17, 3. 1 Cor. 8, 6. and Eph. 4, 6.) distinguished from the Person of the Son, because they are distinctly NAMED ; and you “ may make what Use you please of the Observation, against the Sabellians, who make “ but one Person of Two.” I answer : The Persons of the Father and of the Son are here not only distinctly NAMED, but named with peculiar and distinguishing Characters : The God, OF whom are all things ; and the Lord, BY whom are all things. The Sabellian Notion is, that God is [*μία ὑπόστασις τριῶν ὁσῶν*] One Subsistence distinguished by three nominal personal Characters. Against This the Primitive Writers argued, that the Father, Son, and Holy Ghost, were not only distinctly named, but also represented by such Proper Real distinct Characters, as showed them to be Real Distinct Living Agents. And they cleared themselves from the Charge of Tritheism, by maintaining that, of the Three Persons

Persons (what Notion soever they entertained concerning their *Substance*,) *ONE* Only was the *First*, the *unoriginate*, the *Absolute Cause* of all Things, and *ALONE* Supreme in *Authority* and *Dominion* over All. According to that Observation of the Learned Bishop *Pearson*: "If there were more than One which were from None, it could not be denied but there were more Gods than One: Wherefore This Origination in the Divine Paternity, hath Antiently been look'd upon as the Assertion of the Unity." *Expos. on the Creed, Edition Fourth, Page 40.* Thus (1) *Origen*, (2) *Novatian*, and

(1) *Origen* solves the Objection of *Two Gods* in This manner. Ασκήτιον ὁ ἀγιοῦ, ὅτι τότε μὲν Ἀυτοθεῶς ὁ Θεὸς ἐστὶ διόπερ καὶ ὁ σωτὴρ Φησιν ἐν τῇ πρὸς τὸν πατέρα εὐχῇ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν πᾶν ὃ τὸ παρὰ τὸ Ἀυτοθεῶς, μελοχῇ τὸ ἐκείνου Θεότη- τος Θεοποιούμενον, οὐχ' ὁ Θεός, ἀλλὰ Θεὸς κυριώτερον ἀν' ἡμεῶν. *Comment. in Joh. P. 46, 47. Huet.* "My Answer to These is, that the Self-existent God is That God, [absolutely so filed.] Wherefore our Saviour says in his Prayer to the Father, That They may know Thee the only true God. But whatever is God besides that self-existent Person, being so by Communication of His Divinity, is not God absolutely, but is more properly called a Divine Person." Hence he concludes presently after, that "the Word, who excells all other Beings which are ever filed Gods, [meaning the Angels,] ὑπερεχόμενος ὑπὸ τοῦ τῶν ὅλων Θεοῦ, is excelled in Dignity by Him who is The Supreme God over all." p. 49. And again: Φαμέν τὸν υἱὸν ἐκ ἰσχυρότερον τοῦ πατρὸς, ἀλλ' ὑποδέξεραι. καὶ τοῦτο λέγομεν, αὐτῷ πειθόμενοι εἰπόντι τὸ, ὁ πατήρ ὁ πέμψας με μείζων μου ἐστὶ. *Adv. Cels. lib. 8. P. 388.* "We do not say the Son is more powerful, but that he is less powerful, than the Father; And this we say, on Assurance of the Truth of his own Words, My Father that SENT me, is GREATER than I."

(2) *Ideo & Unus* pronuncius est, dum *Parem* non habet. *De Trinit. c. 4.* "Therefore he [the Father] is declared to be the One God, as having no Equal." The Passage of *Tertullian*, (which has been often cited as contrary to This;) *Adv. Prax. c. 7. Exinde eum Parem sibi faciens, de quo procedendo filius factus est;* is most manifestly corrupt. For the Word, *faciens*, referring not to the Father, but to the Son, undeniably shows that the True Reading is, *PATREM sibi faciens, &c.*

(1) *Eu-*

(1) *Eusebius* argue. And they brought for Proof, many of the same Texts which I have brought against You.

(1) *Eusebius* says; οὐδὲ δύο θεοὺς ἀνάγκη δοῦναι, τὸν πατέρα δύο ὑποστάσεις τιθέντα· ἔδει γὰρ δύο ἰσοτήτους αὐτὰς ὁμοζῶμεντα, ἔδει ἅμω ἀνάρχου καὶ ἀγεννήτου· ἀλλὰ μίαν μὲν πλὴν ἀγεννητον καὶ ἀναρχον, θαύρατον ἐκ γεννητῶν, καὶ ἀρχὴν τὸν πατέρα κεκρημένον. *Eccles. Theol. lib. 2. c. 7.* “It is not necessary that he who supposes two distinct Substistences, should make Two Gods; For we do not suppose the Two to be EQUAL IN HONOUR, nor that they are both of them unoriginate and unbegotten; but that the one is unoriginate and unbegotten, the other begotten and derived from the Father as his Original.” Again: ὁ γὰρ δύο ἀγεννήτα, ἔδει δύο ἀναρχα, ἔδει δύο ἰσότηας ἐκ ἰσοτητίας ἀντιπαρεχόμενας ἀλλήλαις εἰσάγειν δύο ἔδει δύο θεοὺς lib. 2. c. 23. “The Church does not introduce two Unbegotten nor two Unoriginated Beings, nor two Substances equal and Co-ordinate to each other; and therefore not two Gods.” Again: “If they are afraid we should introduce Two Gods; let them know, that though we do indeed confess that the Son is God, yet there is (absolutely) but One only God; even He who Alone is unoriginated and unbegotten, who has his Divinity peculiarly of Himself, and is the Cause both of the Son’s Being, and of his being what he is: By whom the Son himself confesseth that he lives; saying expressly, I live by the Father. So that there being but one Original, and one Head, how can there be Two Gods? Is not He Alone the One God, who has no Superiour, no Cause of his Existence; but possesseth, of Himself, an unoriginated and unbegotten Monarchical Power and Divinity; and communicates to the Son, of his Divinity and Life? Whom he [the Son] teacheth us to esteem the Only True God, and confesseth to be Greater than himself, &c. lib. 1. c. 11. And in numberless Places he declares the Father only to be the One Supreme God. And *Tertullian* expressly founds the Monarchy of God in This, that there is but One Original of Power: Se proinde illius esse principaliter, à quo communicatur in Filium; & dum illius est, proinde Monarchiam esse: “He therefore principally has the Government, from whom it is communicated to the Son: And so long as it is HIS, it is still a Monarchy. And the Monarchy can no more be divided or destroyed by being administred by the Son, to whom it is given by the Father, and who does nothing but by the Will of the Father; than if it had been administred by a Legion of Angels.” *Adv. Prax. c. 3. 4.* See also *Laëtantius*, lib. 4. c. 29.

But

But to proceed. You alledge *Novatian*, up-^{P. 9.} on *Joh. 17, 3*, “*applying the Title of the Only True God, to Both*” (Father and Son;) “*Which, you say, may deserve*” my “*Notice.*” Here you are so *fair* as to produce the Author’s *Words*; which are a direct Evidence of your quite misrepresenting his Sense. *Novatian* says; (c. 24.) *Why did our Lord add these Words, “And Jesus Christ whom thou hast Sent,” unless he intended it to be understood that He Himself also was God? Had Novatian said; not, (as he does,) se etiam Deum, that “Christ Himself also was “God,” (in opposition to his being a mere Man, according to the Design of the whole Chapter;) but, Se etiam Unicum illum verum Deum, that “He himself also was That Only “True God;” it would indeed have “deserved Notice.” But now on the contrary, the Thing which truly “deserves Notice,” is; that you should thus alledge an Author as declaring for you, the whole ‘Design of whose Book throughout, is most full and plain against This very Notion. A little before, in the 22d Chapter He asserts that the Son is (1) inferior in Authority to the Father, as being sanctified by him; and that his being (2) sent by the Father, shews that he is Obedient and Subject to him. And in the 24th Chapter,*

(1) Dum ergo accipit Sanctificationem à Patre, minor patre est.

(2) Missum præterea se esse dicit, ut per hanc Obedientiam; quæ venit dominus Christus missus, non Pater sed filius probetur. — missus autem non fuit pater, ne pater subditus alteri Deo, dum mittitur, probaretur.

in an Argument immediately preceeding the Passage you cite, he again shows his Sense that the Father is *Greater* than the Son, in Consequence of the Reason which he gives why the *Son* is *Greater* than the (1) *Holy Ghost*, viz. because the Holy Spirit *Receiv'd of Christ what he should say*, John 16, 14, &c. Since therefore Christ in like manner *spoke nothing of Himself*, but *received from the Father a Commandment, what he should say, and what he should speak*, John 12, 49; he must by the same Argument be *inferior* in Authority to the Father. Lastly, Ch. 31, He expressly asserts again, that the Son, in consequence of not being unoriginate, is (2) *inferior* in Authority to the Father. And argues at large through the whole Chapter, that there would necessarily be *Two Gods*, if the Son were (3) *Equal* with the Father: And that the *Father*, being (4) *alone unoriginate*, in-

(1) A Christo accepit (paracletus) quæ nunciet; major ergo jam paracleta Christus est; quoniam nec paracletus à Christo acciperet, nisi minor Christo esset.

(2) Simul ut hic minor sit. — paternæ voluntatis *ministerium*.

(3) *Æquales* inventi, duos Deos meritò reddidissent; — Par expressus, *duos* comprobasset & *Deos*. Again: Cujus sic Divinitas traditur, ut non aut Dissonantiâ aut [*inequalitate*]: So the Copies: But the Sense of the whole Chapter evidently shows that the Author writ] *Æqualitate* divinitatis, *duos Deos* reddidisse videatur. "Whose Divinity is declared in such a manner, as not to make Two Gods, either by a Disagreement or Equality of Divinity.

(4) *Solus* Originem nesciens, invisibilis, immensus, immortalis, æternus, *Unus Deus*; cujus neq; magnitudini, neq; Majestati, neq; Virtuti quicquam non dixerim præferri, sed nec comparari potest. — Unus est omnium rerum & principium & caput, idcirco *unum Deum* asseruit; — filius autem nihil

invisible, incomprehensible, and the Head and Original of the Son himself who in all Things obeys his Will; is therefore Alone The One God, of peerless Majesty and Greatness. Nor is there any One Antient Writer, who understands this Text otherwise than I do; or that ever applies this Title, The Only true God, to the Son. Origen (1) directly argues from This Text, that Christ is not The one Supreme God; but (Θεός) a subordinate divine Person; as he explains himself at large. And he calls “the Divinity which is in Christ, the Image of THE TRUE Divinity:” Ἡ ἐν αὐτῷ Θεότης, εἰκὼν τῆ ἀληθινῆς Θεότητος. Eusebius (2) says, that “the only begotten Son of God hath exhorted us (in his Prayer) to confess his Father to be The Only True God, and to worship Him alone.” And again (3) “Our Lord very piously calls his Father The Only True God, appropriating just Honour to the unbegotten Nature; of which, the divine Oracles teach us, He himself is the Image and Offspring.” Once more: From This

ex arbitrio suo gerit, nec ex consilio suo facit, nec à se venit; sed imperiis paternis omnibus & præceptis obedit.——Ita dum se patri in omnibus obtemperantem reddit, quamvis sit & Deus, Unum tamen Deum patrem de obedientia sua ostendit, ex quo & Originem trahit. The whole Chapter is highly worthy the Learned Reader's Perusal.

(1) In Joh. P. 46, 47, & 228. Huetii.

(2) Αὐτὸς ὁ μονογενὴς τῷ Θεῷ —— τὸν αὐτοῦ πατέρα μόνον ἡγεῖσθαι Θεὸν ἀληθῆ, καὶ μόνον σέβειν ἡμῶν παρακελεύεται. Præp. Evang. lib. 7. c. 15, *in fine*.

(3) Μόνον γοῦν ἀληθινὸν Θεὸν σφόδρα εὐσεβῶς δὲκκαλεῖ τὸν πατέρα, τὸ προσήκον δὲκνέμαν σέβας τῇ ἀγεννήτῳ φύσει, ἧς αὐτὸν εἰκόνα εἶναι καὶ γεννημα ὁ Θεὸς λόγος παιδεύσιν. Dem. Evang. lib. 5. c. 17. *in fine*.

Text (1) *Eusebius* argues, that the Father Only, is The One God. And the *Nicene* Fathers were so careful to preserve in this Point the Supremacy of the Father, that they expressly profess him to be The (2) One God, in the first Article of their Creed. And they who, After the Council of Nice, were most zealous for New Expressions in many other Instances, yet ventur'd not to depart so far from the Antient Language as to apply this Title (ὁ μόνος ἀληθινὸς θεός) the Only True God, to Any other than to the Father of All. Even when, after many Contentions, they had left nothing but a Shadow of Supremacy to the Father, yet they continued to ascribe This Title peculiarly and invariably to Him. (3) *Athanasius* frequently characterizeth the Father, with this Title of The Only True God: Nor does he ever, that I can find, apply That Title to any other Person. In the Place you refer to, upon *Joh. 17, 3*, there is nothing to your Purpose on This Point. Nor does he There, as you would insinuate to your Reader, stile the Son The Only True God, though he had a proper Occasion so to do, if even Then That

r. p.

(1) Ἀλῶς ὅν (whom Christ stile The Only True God) ὁ ἀληθινὸς γν θεός, ὁ εἰς μόνος, καὶ ἕτερος ἐκ ἑστὶ πλὴν αὐτοῦ. De Eccles. Theol. lib. 2. c. 22.

(2) Ἐνα ἱεὺν πατέρα παντοκράτορα. And *Eusebius*, who was at the Council of Nice, declares it over and over again, to be the Sense of the whole Church, that The Father only was The One God. De Eccles. Theol. lib. 1. c. 11. *passim*.

(3) Τῆς πρὸς τὸν ἕνα καὶ μόνον ἀληθινὸν θεὸν γνώσεως, λέγω ὃ τὸν τοῦ χριστοῦ πατέρα. Contra Gentes. Again: Τὸν παρ' ἡμῶν προσκυνοῦμεν, καὶ καρπυζόμενον, ταῦτον μόνον εἶναι θεὸν ἀληθῆ. — τίς ὃ ἐν ἑστὶ θεός, ἀλλ' ὁ τοῦ χριστοῦ πατήρ; *ibid.*

Language had been introduced. And (1) *Basil* himself, descanting upon this Text, ventures to affirm no more, than that Christ is (ἀληθινὸς Θεός;) not, *The Only True God*, but, *True God*. Nay, even (2) *Epiphanius*, in the very Argument by which he endeavours to show, by way of *Inference*, that the Son is ἀληθινὸς Θεός *True God*, as well as the Father; evidently shows, in the manner of his Reasoning, that the Words, τὸ μόνον ἀληθινὸν θεόν, in this Text, *Joh. 17, 3*; and, ὁ ἀληθινὸς Θεός, in *1 Johu 5, 20*; were, in *His Time*, universally understood to be spoken in the Texts themselves, concerning the Father Only.

You go on. “As to *1 Cor. 8, 6*; (To Us there is but One God, the Father, Of whom are all Things; and One Lord, Jesus Christ, By whom are all Things :) “*All that can* P. 9.
“*be reasonably gathered from it, is; that*
“*the Father is there Emphatically stiled One*
“*God, but without Design to exclude the Son*
“*from being God also: As the Son is Empha-*

(1) Adv. Eunom. lib. 4. P. 106.

(2) Περὶ ἧς τῆς πατρὸς, αὐτὸς ὁ υἱὸς λέγει, ἵνα γνωσώμεθα σε τὸν μόνον ἀληθινὸν θεόν ἀξιώμεναι ἢ μέγιστος ὁ ἐπὶ τὸ εἶναι αὐτοῦ ἀναπεσῶν, μονογενὴ θεόν αὐτὸν φάσκων. Ὅου προσέειπε δὲ τῷ μονογενεῖ θεῷ τὸ, Θεὸς Ἀληθινός· ἀλλὰ πᾶσι πατρὸς γέγραπται, Ἀληθινὸς θεὸς πᾶσι υἱὸς ἢ, ὅτι Μονογενὴς Θεός. Τὸ ἢ πάλιν πᾶσι πατρὸς, ὅτι Φῶς ὁ Θεός· πᾶσι ἢ υἱός, ὅτι ἦν το Φῶς τὸ Ἀληθινόν. Καὶ ὅρα μοι τὴν τῶν γραφῶν ἀκριβείαν.—Ἐπὶ τοῦ υἱοῦ γέγραπται, ὅτι Θεός ὁ υἱός· καὶ πᾶν ὃ πᾶσι πατρὸς, Θεός Ἀληθινός, μανίαν ἐαυτοῖς ἐπισυναρμόμεν εἰ ταλμήσωμεν βλασφημεῖν καὶ μὴ ἐπείν τὸν υἱὸν θεόν ἀληθινόν.—Τῷ μὲν πατρὶ τὸ, θεός Ἀληθινός· τῷ ἢ υἱῷ τὸ, Θεός· Ἀνάπαλιν ἢ τῷ υἱῷ τὸ, Φῶς τὸ ἀληθινόν· τῷ ἢ πατρὶ τὸ Φῶς. *Ancor. Sect. 3, 4.* And to the same Purpose again, *Haref. 69, §. 32.* and *Haref. 76, Cap. 36, §. 2.*

Of the Unity of God.

“*tically stiled One Lord, but without Design*
 “*to exclude the Father from being Lord al-*
 “*so.*” I wish you had explained to us what
 you mean by the Word “*Emphatically.*” For
 your Argument required you to say, that the
 Son is *equally The One God also*; (i. e. that
The One God, the Father, is both Father and
Son;) Or else the Son is necessarily by the
 Apostle’s words *excluded* from being the One
 God, *OF whom are all Things*; just as the
 Father plainly is (though you say *he is not*)
excluded from being *The One Lord* (*δι’ ὧ*) *BY*
or Through whom are all Things. (1) Origen
 argues from This Text, that the Apostle in-
 tended to direct us *to pay our whole, entire,*
undivided Worship, to the Supreme God of
Gods, through his Son, God the Word, who
alone brings Men unto him, &c. And the Ju-
 dicious Mr. * Mede infers from This Text,
 that *whereas the Gentiles had a Plurality of*
Superior and INFERIOR [or Mediatorial]
Deities, We (Christians) have but one in
each Sort: One God, and One Mediator. Up-
 on what Ground therefore you could say, that
 This so plain and express a Text “*SEEMS*
 “*rather against*” me; is altogether incon-
 ceivable. See above. p. 29.

The Text, *Ephes. 4, 6, One God and Fa-*
ther of all, who is above all, and through
all, and in you all;” is, you say, “*a fa-*
mous Passage, which has generally been

(1) Contr. Cels. lib. 8. P. 382.

“understood by the *Antients*, of the whole *Trinity*.” But surely a Man must have a strange Opinion of the *Antients*, who can think that they understood *the one God and Father of all*, (distinguished by the Apostle expressly in the very same Sentence from the *One Spirit and One Lord*), to be *the whole Trinity*. *Irenæus*, whom you here cite, does (1) *not* understand it so; nor any Ancient Writer whatsoever. *Hippolytus*, whom you cite also, and who is a *spurious* or *interpolated* Writer, is likewise against you. In (2) the Place you refer to, he distinguisheth the three Persons with *This Subordination*; viz. “*it is the Father who commands, the Son who obeys, and the Holy Ghost who compleats (the Work of Creation.)*” *Athanasius*’s own Comment, which you likewise refer to, is it self against you: “*There is preached in the Church One God,*

(1) See Dr. Clarke’s Reply to Mr. Nelson, p. 71.

(2) Ὁ γὰρ κελύων πᾶσι, ὃς ὑπακῶν υἱός, τὸ δὲ συνελίζον ἄγιον πνεῦμα: Contr. Noët. P. 16. Dr. Mills says concerning Hippolytus; Quæ sub nomine ejus feruntur, spuria ferè sunt, excepto forsan Tractatu de Anti-Christo, quem pro genuino venditat Combesius. Proleg. in Nov. Test. P. 62. And the Book against Noëtus, which you here cite, and make so frequent Use of afterwards; is plainly nothing but the latter Part of his Book against Heresies, with large and gross Interpolations, changed into an Homily in later times. Photius tells us, that Hippolytus wrote a Book against 32 Heresies, and ended with Noëtus. Vol. I. P. 223. He calls the whole, a little Book; whereas this One Part is 15 Pages Fol. Gr. Lat. in Fabricius’s Edit. Gelasius, Vol. I. P. 225, quotes a large Passage from Hippolytus against Heresies, which is in the Book against Noëtus, very much interpolated, Vol. II. P. 19, 20. Which shows how little This Author is to be depended upon, when he seems to favour your Notion: Tho’ generally, even as he now stands corrupted, he is plainly enough against you.

Of the Unity of God.

“ even He who is Above All, and Through All,
 “ and In All: Above all, as he is the Father
 “ and Original and Fountain of all: Through
 “ all, By his Word: In all, by his Holy
 “ Spirit.”

P. 10. But, “ ’tis certain,” you say, “ that the Fa-
 “ ther may reasonably be called The One or on-
 “ ly God, without the least Diminution of the
 “ Son’s REAL Divinity.” Undoubtedly he
 may: But not so, if the Son were equally Su-

P. 53, 57. preme in Authority, “ Supreme in the strict
 “ Sense,” God “ in the same Sense, and in as
 “ High a Sense, as the Father himself is so
 “ styled.”

P. 10. As to the “ remaining Texts,” you
 say, “ Some are meant of Christ as Man, or as
 “ Mediator: And those which certainly respect
 “ him in a higher Capacity, may be accounted
 “ for on This Principle, that we reserve,
 “ with the Ancients, a Priority of Order to the
 “ Father, the First of the Blessed Three.”
 I answer: Your Distinction of Christ “ as
 “ Mediatour,” from Christ AT THE SAME
 TIME “ in a higher Capacity,” is without all
 Foundation in Scripture. The One Media-
 tour between God and Men, the Man Christ Je-
 sus, is not a Part of Christ, but the same
 Christ, the same Person incarnate, who be-
 fore his Incarnation appeared in the Form of
 God. The Learned Bishop (1) Bull expressly

(1) Christum verò Mediatorem esse inter deum & homines
ut. usq; natum & reflectu, (quicquid ex Pontificis quidam con-
tra obganniant) veteres Catholici Patres cum Sacris Scripturis
lib. 1. c. 1. declar. L. Defens. Sect. 2. cap. 9. §. 15.

acknowledges, that “*it is the unanimous Doctrine of the Antient Catholick Fathers, and of the Holy Scriptures, (whatever some of the Romanists urge to the contrary,) that Christ is in respect of BOTH his Natures, the Mediatour between God and Man.*”

And for This Reason it is, that Christ is always represented in Scripture as an *Advocate* for us to the Person of the Father only, 1 *John* 2, 1. To divide Christ into *Two Persons*, one of which is *Mediatour*, and the Other not so; is the very Heresy of *Cerintbus*. To which St. *John* probably refers, 1 *Joh.* 2, 22, *He that denyeth that Jesus is the Christ.* And ch. 4, ver. 1, 3, *Try the Spirits;—* Every Spirit that confesseth not that Jesus Christ is come in the Flesh, (or, as many Ancient Copies read it, every Spirit which (1) divideth Jesus,) is not of God. Irenæus (2) confutes this*

* Pretences to the Spirit, are not the Character of Unbelievers, but must needs be understood of some that professed themselves Christians.

(1) *Irenæus, lib. 3. c. 18.*

(2) *Johannes unum & eundem novit verbum Dei, & hunc esse unigenitum, & hunc incarnatum esse pro salute hominum, Jesum Christum dominum nostrum: “John knew but one and the same Person, who was the Word of God, and the only begotten, and was incarnate for Man’s Salvation, Jesus Christ our Lord.”* Again: *Neque alium quidem Jesum, alterum autem Christum suspicemur fuisse, sed unum & eundem sciremus esse: “Let us not think that [the Man] Jesus is one Person, and Christ [the Divine Word] another Person; but know, that they are Both one and the same Person.”* Again: *Johannes domini discipulus prævidens has blasphemias regulas, quæ dividunt dominum, quantum ex ipsis attinet, ex alterâ & alterâ substantiâ dicentes eum factum: “John, the Disciple of our Lord, foreseeing the Blasphemous Doctrines of those who, as much as in*

Of the Unity of God.

this Notion at large, throughout his whole Writings. Nor do I find Any *Ancient* Writer, that ever asserted Christ to be our *Mediatour* merely as *Man*, or as distinguished from himself in his *Higher* Capacity. The *Mediatour* was always esteemed by Them his *divine* as well as *humane* Character, the Character of the *Word*. And the *proper* *Worship* of him, as the Divine λόγος, was always thought to be (1) *Mediatorial*.

But

“ *them lies, divide the Lord, and make him to be two distinct Subsistencies,*” [i.e. one Divine and *impassible*, and another humane and *passible*, as he presently explains it:] *lib. 3. c. 18.* Again, *he says*, Nescit ergo eum qui avolvavit Christum à Jesu; neq; novit salvatorem qui sursum est, quem *impassibilem* dicunt. Si enim alter quidem *passus* est, alter autem *impassibilis* mansit; & alter quidem natus est, alter verò in eum qui natus est descendit, & rursus reliquit eum; non unus, sed duo monstrantur: “ *Paul knew nothing of That Christ which departed from Jesus,*” [leaving the Man Jesus to suffer alone: as he frequently explains it;] “ *nor of That Saviour which is from above, who, they say, was impassible. For if it was one Person that suffered, and Another Person that remain'd impassible; one Person—that was born, another that descended upon Him who was born, and left him again [at his Passion;] then there is not One, but Two Persons:*” *Ibid. P. 242.*

(1) Δι' ἐμφύτου λόγου. *Origen contr. Cels. lib. 3, p. 160; and lib. 8, p. 395, 428.* Again: Τὸν ἕνα θεόν, καὶ τὸ ἕνα υἱὸν αὐτοῦ καὶ λόγον καὶ εἰκόνα, ταῖς κατὰ τὸ θείον ἡμῶν ἱκεσίαις καὶ ἀγγέσει σέβομεν, προσάγοντες τῷ θεῷ τῶν ὅλων τὰς εὐχὰς διὰ τοῦ μονογενοῦς αὐτοῦ, ὃ πρῶτον προσφέρειμεν αὐτῷ, ἀξιῶντες αὐτὸν ἱλαστὴν ὄντα τῶν ἀμαρτιῶν ἡμῶν προσαναγαγεῖν ὡς ἀρχιερεῖα καὶ εὐχὰς καὶ πρὸς θεοῦ καὶ τὰς ἐντεύξεις ἡμῶν τῷ ἐπὶ πάντι θεῷ. “ *We worship with Supplications and Prayers, as much as we are able, the One God, and his only Son, who is his Word and Image; offering them up to the Supreme God thro' his only begotten Son, to whom we first address our selves, beseeching him, who is the Propitiation for our Sins, to present, as our High-Priest, our Prayers, Offerings and Intercessions, to the Supreme God.*” *Lib. 8. P. 386.* A Passage highly approved by the Learned Bishop Bull; *Defens. Sect. 2. c. 9, §. 15.* (See below on Query XVII.) Again; Μὲν γὰρ

But you can “account for those Things P. 10. which (you say) certainly respect him in a higher Capacity than Mediatour, upon the Principle of reserving to the Father a Priority of ORDER.” That is: You can account, how God made all Things BY (or, as All Antiquity has unanimously understood it, through the Ministration of) the One Supreme God, the Word; How he SENT the Word, the One Supreme God, to be made Flesh, to do his Father’s Will, and fulfill all his Commands upon Earth; How He GAVE to the One Supreme God all Power in Heaven and in Earth, COMMITTED all Judgment to him, is HIS God, and hath COMMANDED him to be Worshipped by Angels and by Men, mediately to his own [to the Father’s] Glory. These Things, I suppose, you will not deny but they (at least most of them) respect Christ in his highest Capacity. And methinks the Use of Language, and the common natural Reason of Mankind, cannot but easily determine,

προσευχόμενον τῷ ἐπὶ πάντι θεῷ, καὶ προσευκτέον γε τῷ μονογενεῖ καὶ πρωτοτόκῳ πάσης κτίσεως, λόγῳ θεοῦ, καὶ ἀξιώτεον αὐτὸν ὡς ἀρχιερέα, πλὴν ἐπ’ αὐτὸν φθάσασαν ἡμῶν εὐχὴν ἀναφέρειν ἐπὶ τῷ θεῷ αὐτοῦ καὶ θεῷ ἡμῶν, καὶ πατέρα αὐτοῦ καὶ πατέρα τῶν βιέντων κατὰ τὸ λόγον τοῦ θεοῦ. “We ought only to pray to the Supreme God. Yet we must also indeed pray to the only begotten Word of God, the first-born of every Creature; intreating him, as our High Priest, to offer up the Prayers which we present unto Him, to His God and our God, to His Father and the Father of those who live conformably to the Word of God.” Ibid. P. 395. And Novatian: Si homo tantummodo Christus, cur homo in orationibus Mediator invocatur? “If Christ is a mere Man, how comes a mere Man to be pray’d unto as a Mediator?” De Trin. c. 14.

where-

P. 10.

whether these Things can possibly be ascribed to *the One Supreme God*, in *Any Capacity or Respect*. It may well become you seriously to consider, whether it is not *safer and better*, to understand *Scripture-Doctrines* according to the natural and obvious Construction of plain and clear Expressions; than to endeavour, by *subtile School-Distinctions*, and mere *Metaphysical Quibbles*, to “ACCOUNT for” the Difficulties of an Hypothesis which has no Foundation at all in *Scripture*, and is altogether unintelligible in it self. For, *What*, I beseech you, is this Mere “*Priority of ORDER*,” which is to *Account* for so many *plain and express* Declarations of the Subordination of the Son to the Father? to *the Father of All, who is Above all*? and the very *Notion* of whose *Deity*, and of his *Monarchy* over the Universe, *consists* in his being *Alone Supreme absolutely over All*? Has This Supreme Father, *OF whom are all Things*; has he, according to *You*, Any REAL Priority? Is he *Superiour* in any *Real Thing*, in *Dignity, Dominion, Authority, Perfections, or Powers*? You answer: *No*. Then he is *prior*, only in *Name*, in nothing but in mere *Order or Position of Words*. And what is this, but a perfect *Co-ordination* of Persons, named in one constant unchanged *order of placing their Names*? Whereas, with regard to any *Reality of Authority*, the Son had altogether as much Authority to have *sent the Father to take our Nature upon him*, as the Father had to *send*

send his Son. Will This satisfy Men, who make the *Scriptures* the Rule of their Faith? I cannot doubt, would you be perswaded to *paraphrase* all the "*Texts*" of the New Testament by this "*general Key*," but you wou'd P. 112 either your self see the *Absurdity* of your own Notion, or let Others plainly see *why* you could not "*descend to Particulars.*"

You proceed to set before your Reader Pag. 11, 12. in the following words, what you are pleased to say I ought to "*have fairly owned*" to be my Interpretation of Job. I, I. "*In the Beginning was the WORD, and the WORD was with the ONE SUPREME GOD, and the WORD was ANOTHER GOD inferiour to him, a CREATURE of the GREAT GOD: All Things were CREATED by this CREATURE.*" How unjust this *Representation* is, is evident at first Sight. My Interpretation of the Text, (if you will allow me to make it for my self,) is This: "*In the Beginning was (1) the WORD, and the WORD was With the ONE SUPREME GOD and Fa-*

(1) Λόγος, ὁ αὐτὸς πατὴρ Ἑρμηνεύς καὶ Ἀγγελος, *The Word, the Interpreter and Messenger of his Father.* Athanas. contr. Gentes. Δύναται δὲ καὶ ὁ λόγος υἱὸς εἶναι, παρὰ τὸ ἀπαγγέλλειν τὰ κρύφια τοῦ πατρὸς ἐκείνου. — καὶ καθὼς λόγος ἐστὶ, μεγάλης τυγχάνει βελύξας ἀγγελος ὢν. *The Son may be stiled The Word, from his Revealing the Secrets of the Father: — And, as being The Word, he is The Messenger of his great Counsel.* Origen. in Joh. pag. 41. Huetii.

"ther

“ *ther of All; and the WORD was himself a*
 “ *Divine Person* [stiled in Scripture and in
 “ *the most (1) Ancient Writers, Θεός and*
 “ *κύριος, God and Lord,]* *in Subordination to*
 “ *the One Supreme God and Father of All; be-*
 “ *ing his only begotten Son, [whatever was the*
 “ *unsearcheable Manner of That Generation;]*
 “ *and BY him did the ONE SUPREME GOD*

(1) Trypho says to Justin Martyr; πῶς ἔχεις ἀποδείξει ὅτι καὶ ἄλλος θεὸς παρὰ τὸ ποιητὴν τῶν ὅλων; “how can you prove that
 “ *ANOTHER is God, besides the Maker of the Universe?* Dial.
 P. 65. Again; Ἀποδείξον ἡμῖν, ὅτι ἕτερος θεὸς παρὰ τὸ ποιητὴν τῶν
 ὅλων ὑπὸ τῆς προφητικῆς πνεύματός ἀπολογηταὶ εἶναι; “Prove to me,
 “ *that the Prophetic Spirit declares that ANOTHER is God, be-*
 “ *sides the Maker of the Universe?”* P. 67. To which Justin
 (having shewn “that God appeared to Abraham at the Oak of
 “ Mamre, with two Angels SENT along with him to the exe-
 “ cuting of Judgment on the Sodomites,” ὡς ἄλλα τὰ ἐν τοῖς ὑπερ-
 βρανοῖς αἰετὶ μνησθέντες καὶ ὁλοκλήρως ὁφθέντες, ὃν ποιητὴν τῶν ὅλων καὶ πα-
 τέρα νοούμεν, “from Another who always continued in the Super-
 “ celestial Mansions, and never appeared to any; Whom, says he,
 “ we understand to be the Maker and Father of all Things:”) re-
 plies, that he “would endeavour to convince him” [from the
 Scriptures before-mentioned,] ὅτι ἐστὶ καὶ λέγεται θεὸς καὶ κύριος
 ἕτερος ὡς παρὰ [lego παρὰ, uti supra] τὸ ποιητὴν τῶν ὅλων, ὃς καὶ ἀγγε-
 λος καλεῖται διὰ τὸ ἀγγέλλειν τοῖς ἀνθρώποις ὅσα περ βέβηται αὐτοῖς
 ἀγγεῖλαι ὁ τῶν ὅλων ποιητής, ὡς ὅν ἄλλος θεὸς οὐκ ἐστίν. Ibid. P. 68:
 “ *that besides the Maker of the Universe, above whom there is*
 “ *no other God, yet Another is, and is stiled, both God and Lord;*
 “ *who is also called an Angel, on account of his carrying to Man-*
 “ *kind whatever Messages 'tis the Will of the Maker of the Uni-*
 “ *verse to send to them.*” Hence presently after, Justin calls
 That Person who appeared unto Abraham and is stild God,
 ἕτερος τῶν πᾶν πάντων ποιησαντος θεῶν, ἀριθμῶ λέγω, ἀλλ' ἔγνωμον
 ἔδωκεν ὅτι φημι αὐτὸν πεπραχέναι ποτε, ἢ ὡς αὐτὸς ὁ τὸν κόσμον ποιήσας,
 ὡς ὅν ἄλλος οὐκ ἐστὶ θεός, βεβεβηται καὶ πρᾶξαι καὶ ὁμιλῆσαι.
 (he calls him) “*ANOTHER, distinct from the God who is*
 “ *the Maker of the Universe, in Number, but not in Purpose; for*
 “ *he never does any Thing, but what it is the WILL of the Ma-*
 “ *ker of the World, above whom there is no other God, that he*
 “ *shoul! do and say.*” Ibid. p. 69.

“ *AND*

“AND FATHER of All, make all Things.” Your (1) Sense of the same Passage (as it seems to Me) stands thus : “In the Beginning was the WORD, and the WORD was With the ONE SUPREME GOD, and the WORD was himself the SAME One Supreme God, [yet not meaning thereby the SAME One Supreme God, but ANOTHER Supreme God in the SAME undivided Substance ;] and BY the same One Supreme God, did the One Supreme God make all Things.” Let the Reader now judge, which of These Two Interpretations is more agreeable to the Writings of St. John, and to the whole Tenour of Scripture ; and Which of Us has the greater Right to charge the Other with making *Two Gods*. In the nature of Language, I think, the Words [Another] and [Two,] as in these Expressions [Another God, Another King, Another Saviour ; Two Gods, Two Kings, Two Saviours ;] necessarily signify *Two* of Co-ordinate Authority ; whether divided or undivided in Substance, makes no Difference. But where the Authority of One is Subordinate and Derived, in

(1) Eusebius's Account of Marcellus's Sense of this Text, is here very applicable. “Ὡς τε καὶ αὐτὸν, τὸ, Ἐν ἀρχῇ ἦν ὁ λόγος, ἴσον εἶναι τῷ, Ἐν ἀρχῇ ἦν ὁ θεός. Καὶ τὸ, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, ἴσον εἶναι τῷ, καὶ ὁ θεός ἦν πρὸς τὸν θεόν. Ομοίως ἔ καὶ τὸ τρίτον, ταύτων εἶναι τῷ, καὶ θεός ἦν ὁ θεός. Ἀλλ, πρὸς τῷ ἀσυναρτήτῳ, καὶ παραλογώτατα εἶναι.” According to Marcellus, These Words, “In the Beginning was the Word, mean, In the Beginning was God. And, The Word was with God, means, God was with God. And, The Word was God, is, God was God. Which, besides the Incoherency, (says he) is moreover most absurd.” De Eccles. Theol. l. 2. c. 14.

what

what manner soever the Derivation be ; there the same Expressions cannot be used with Any Propriety. Of this, the Apostle St. Paul has given us a most pertinent Instance. *God our Saviour*, says he, *saves us through Jesus Christ our Saviour* ; Tit. 3, 4, 6. And yet it can neither truly be said, that *God our Saviour* there mentioned, is *Jesus Christ our Saviour* ; nor yet that we have *Two Saviours*.

As to your charging me with making the Son a *Creature* : See below on *Query IX, XII, and XIII*.

P. 12. And whereas you here alledge again, that “ *the Texts of Isaiah* [Before ME there was “ no God, &c.] *exclude all inferiour, as well “ as co-ordinate Gods :*” I answer, as before : The Word, *ME*, in these Texts, does indeed necessarily and expressly exclude all *Inferiours*, all *Co-ordinates*, all *Superiours*, all *Beings*, all *PERSONS*, all *whatsoever* ; It excludes them, from *What* ? From being what HE [the Person there speaking] declares Himself *Alone* to be. And therefore the Texts of *Isaiah* do indeed necessarily destroy *your* Notion. But still *Moses*, *Magistrates*, and *Angels*, are notwithstanding in the same Scripture, and very consistently too, stiled *Elohim*, Θεοι, *Gods*, (as (1) *Ori-
gen*

(1) Λεγέον, ὅτι γινώσκων μὲν ἓς Θεόν, καὶ τὸν μονογενῆ αὐτοῦ, καὶ τῶς τετιμημένους ὑπὸ Θεοῦ τῇ ΘΕΟΣ προσηγοῦντα, καὶ μετέχοντα τῆς Διότητος αὐτοῦ, &c. “ It is possible to know God, and his only “ *begotten* Son, and those (the Angels) whom God has honour’d “ with

gen observes;) without being what the Person speaking in *Isaiah*, declares *Himself Alone* to be. And *Christ* is in a yet higher Sense, and very far different from all these, *God*; as being the only-begotten *Son*, and the *Anointed of The One God and Father of all*: Heb. 1, 9: Eph. 4, 6: Joh. 10, 36. The Case is exactly the same, as in That Other Text in *Isaiah*, ch. 43, 11. *Beside ME there is no Saviour.* Yet St. Paul tells us, that *Jesus Christ* also is *our Saviour*: And at the same time does not suppose him (*Tit. 3; 4, 6,*) to be That *God our Saviour*, whom he declares to *shed the Holy Ghost upon us Through Jesus Christ our Saviour.*

“with the Appellation of God, and made them Partakers of his Divinity.” Adv. Cels. lib. 7. P. 375. In like manner he argues, *Comment. in Joh. p. 47, 48*; where he distinguishes the Angels, (who are, he says, *Truly Gods*, as μετέχοντες θεῶν, *partaking of God*;) from mere Nominal Gods. Again, he says that Christ is “not only God and Son of God,” but that “his *humble Nature*,” τῆς ἐκείνου θεότητος κεκοινωνηκότα, εἰς θεὸν μεταβεβηκέναι, “by partaking of his Divinity, became God.” P. 136. And again, speaking the *Highest Things* of Christ, he says, ὁ τῶν ὅλων θεὸς καὶ πατὴρ μετέδωκεν ἑαυτὸν καὶ τὴν μεγαλειότητα τῷ μονογενεῖ καὶ πρωτογενεῖ πάσης κτίσεως, ἵν’ εἰκὼν αὐτοῦ τυγχάνῃ τῆς ἀοράτου θεῶν, καὶ ἐν τῷ μένειν σώζῃ τὴν εἰκόνα τῆς πατρὸς. “The God and Father of All, communicated even of his Greatness too, to his Only-Begotten and the First-born of every Creature; that, being the Image of the Invisible God, he might, in point of Greatness too, preserve the Image of the Father.” Adding immediately after; θεὸν υἱὸν ἔπεμψεν, “He SENT God, his Son.” And P. 323. 1
Lactantius: Primogenitum divini nominis Appellatione dignatus est, patriâ scilicet virtute & majestate pollentem. The Sense of the whole Passage is; that “God having, before the Creation of the World, begotten an holy, incorruptible Spirit, which he called his Son; and having created by him innumerable other Spirits, which we call Angels; he vouchsafed to dignify Him, the first-begotten only, with the Appellation of God, being invested with his Father’s Power and Majesty.” lib. 4. §. 6.

Of the Unity of God.

Upon Phil. 2, 6, you had been urged with the following Comment of (1) *Novatian*: *Christ* (saith he) *THOUGH* he was in the *Form of God*, yet did not assume to himself to be equal with God: [This, the preceding word, *Quamvis*, necessarily shows to be *Novatian's* meaning.] *FOR* though he knew that he was God, as having God for his Father; yet he never compared himself with God his Father; remembring that he was from his Father; and that it was his Father who gave him to Be what he Was. Wherefore Both before and After his taking upon him humane Flesh, and also after his Resurrection, he always did and does pay all Obedience to his Father. From whence it appears, that he never thought fit so to claim to himself Divinity, as to equal himself with God the Father. Nay, on the contrary, he was always obedient to His whole Will and Pleasure, even so as to be content to take upon him the Form of a *Servant*, that is, to become a Man.

(1) Hic ergo, *QUAMVIS* esset in Forma Dei, non est rapinam arbitratus equalem se Deo esse. Quamvis enim se ex Deo Patre Deum esse meminisset, nunquam se Deo Patri aut comparavit aut contulit; memor se esse ex suo Patre, & hoc ipsum quod est, habere se quia Pater dedisset. Inde denique & ante carnis assumptionem, sed & post assumptionem corporis, post ipsam præterea resurrectionem, omnem Patri in omnibus rebus obedientiam præstitit pariter ac præstat. Ex quo probatur, nunquam arbitratum illum esse rapinam quandam divinitatem, ut æquaret se Patri Deo: quinimò contrà, omni ipsius imperio & voluntati obediens atque subjectus, etiam ut formam servi susciperet contentus fuit, hoc est, hominem illum fieri, &c. *De Trinit. cap. 17.*

Qu. II. Of the Unity of God.

51

In answer to This, you alledge, that “as <sup>P. 13. Al-
so Sermon</sup> to the main of” your “Argument built ^{V.}
“on this and other Texts, He was certainly
“on” your “Side. That He understands
“Isai. 45, 5, of God the Father; not so as to
“exclude the Son from being comprehended in
“The One God.—That He proves the Divi-
“nity of Christ, from his receiving Worship of
“the Church;—and makes him Consubstantial
“with God the Father. That This is as much
“as” you “mean by his being One with the
“Supreme God.” That His Inference from ^{P. 14;}
the Text, Phil. 2, 6, is no more than
this, that “Christ never pretended to an E-
“quality with the Father in Respect of his
“Original;”—and “that there is nothing ^{P. 15;}
“more in it than This, that the Father and
“Son are not two Gods, because they are not both
“unoriginated.”—That Novatian, “if right-
“ly understood, is a most strong Testimony for
“such a Co-equality, as” you “contend for.”
—That Phil. 2, 6, “may very justly be trans- ^{P. 16;}
“lated, He did not very highly value, did
“not insist upon, his EQUALITY with God;
“but condescended, — in Appearance, to
“empty Himself of his Glories.” Which Pa- ^{P. 17;}
raphrase, you think, is “agreeable to the Sen-
“timents of Catholick Antiquity, not only af-
“ter, but before the Council of Nice.”

Now, to This, I reply. Against your
“main Argument,” the point wherein the
Question Truly lies, your Notion of Equal
Supremacy in Authority; Against This, Nova-
tian expressly argues, all through his Book;
E 2 and

Of the Unity of God.

P. 13.

and particularly in *ch. 31*. At the End of *ch. 30*, he reasons at large, from (1) this Text of *Isaiah 45, 5*, and others, which he applies to *the Father*; that *He* (the Father) *Unus est Deus*, “*is The one God*,” And he solves the Objection drawn by the *Sabellians* on one Hand, and the *Ebionites* or *Samosatenians* on the other; he solves it, not, as you suppose him to do, by including and “*com-
“ prebending the Son in the one God*,” i. e. making the *One God and Father of All* to be both *Father and Son*, (which he clearly saw, wou’d have expos’d him to the *Sabellians*;) Nor by denying, on the other Hand, that *Christ was God at all*, (which wou’d have exposed him to the *Ebionites*;) But he solves it by the following Medium. “*As, when the
“ Scripture says, there is but one Master,
“ even Christ; this does not exclude Paul
“ from being a Master: So Christ’s being de-
“ clared to be God, does not contradict the
“ Scripture which says, there is but One God?*” See *above*, Pag. 8. Then he proceeds, in the whole following Chapter to the End of the Book, to prove that “*God the Father is
“ The One God:*” And that if the Son was

(1) In *Chap. 3*, he says, upon *This Text of Isaiah*: “*Ut
“ omnes cum suis figmentis Ethnicos excludat & hereticos.*” And in *ch. 18*, he tells us, the “*Hereticks*” were those, who taught (in consequence of their confounding the Divinity of the Son with that of the Father,) that *the Son was God the Father himself*. This, you ought not to have concealed, in your Citation of the Passage from *Chap. 3*.

(1) *EQUAL* to him in *Self-origination*, *Invisibility*, *Immensify*, *Immortality*, (taking these Perfections in their *Eminent* and *Absolute* Sense,) “*there wou’d then undoubtedly be Two Gods.*” But to show there are *not* Two Gods, he alledges that the Son *derives* every thing from the Father, and was ‘*Begotten by his Will*; [*ex quo, quando ipse voluit, Sermo filius natus est*;] That He acts in every Thing by the Father’s *Command*, which he constantly fulfils; and that he (2) ‘*Receives all his Power and Dominion from him, as his Head*: And that “*the Worship which he receives from the Church,*” even That Worship which “*proves his Divinity,*” is paid to P. 13. him as (3) *Mediator*, not as *Supreme*. And this Author perpetually insists, that the *Reason why* we affirm there is but *One God*, is; not because of the “*Communio Substantiæ*” between the Father and the Son, (for *This*, if the words be *at all* meant in the *Metaphysical* Sense, far from running through every

(1) *Æquales inventi, duos Deos meritò reddidissent; — Par expressus, duos comprobasset & Deos: — Meritò duorum Deorum controversiam suscitasset. c. 31.*

(2) — Per quem facta sunt omnia, & sine quo factum est nihil; qui obedierit semper Patri, & obediat; semper habentem rerum omnium potestatem, sed quā *traditam*, sed quā *concessam*, sed quā a Patre proprio sibi *indultam*. “*He by whom all Things were made, and without whom nothing was made: Who always did, and does obey his Father: Having always Power over all things, but a Power delivered, a Power Given, a Power granted to him from his Father.*” cap. 21.

(3) Si homo tantummodò Christus, cur Homo in orationibus *Mediator* invocatur? c. 14. *Which Words, immediately following those you have here cited, ought not to have been omitted by you.*

Page of his Book, as it could not but have done upon *your* Scheme, is mentioned by him *but once incidentally*, without laying (1) Any Stress, or building any Argument upon it, either here or in any other Part of his Book; so that, in any *Other* case, a Critick would hardly doubt but the Words, "*per communio-nem Substantiæ*," had crept in out of the Margin :) But the *Reason*, I say, *why* we affirm there is but *One God*, is by this Author, constantly and uniformly through his whole Book, declared and insisted upon to be This; that there is but *One Head*, *One Fountain*, *One Author* and *Original* of all Things, even *the Father*: Placing the *Unity* always (in direct opposition to *your* Notion) in the *Supreme Undersived Authority and Dominion* of the (2) *Father*. And whereas you add, that "*No-tation's making the Son consubstantial with God the Father, is as much as*" you "*mean by his being One with the Supreme God:*" the

p. 13.

(1) See this more distinctly and largely considered *below* on *Query XXVII*.

(2) Unus Deus ostenditur verus & æternus, Pater. c. 31. Est ergo Deus Pater, — æternus, Unus Deus, &c. *ibid*. Cum tota creatura subdita sibi [a patre proprio] concors patri suo Deo inventus, *unum & solum & verum* Deum patrem suum approbavit. *ibid*. *Like to which, is That of the Learned Bishop Pearson,* "The Father is stiled *One God, the True God, the Only True God, the God and Father of our Lord Jesus Christ*. Which as it is most true, and so fit to be believed, is also a most *Necessary Truth*, and therefore to be acknowledged, for the avoiding Multiplication and Plurality of Gods. For if there were more than One which were from none, it could not be denied but there were more Gods than One. Wherefore This Origination in the Divine Paternity, has *antiently* been looked upon as the Assertion of the *Unity*." *On the Creed*, p. 40. *Edit. 4th*.

contrary evidently appears. For you explain your self (though not without frequent inconsistency) to mean that the Son is, as well as the Father, "*Supreme; Supreme in the strict Sense;*" God "*in the same and in as High a Sense, as the Father himself.*" But Novatian every where uniformly and constantly declares the contrary. And not He only; but Other (1) Antient Writers also, who, more certainly than He, asserted a *Consubstantiality*, yet never inferred from thence (as you do) an *Equality of Supreme Authority*. p. 53, 57.

(1) *Tertullian* himself, the most zealous of All the Antients, is so far from inferring *Equality of Supremacy* from His Notion of *Consubstantiality*; that he says, the Father is (*tota Substantia*) "*the Whole Substance,*" and that the Son is (*derivatio Totius & Portio*) "*a derivative Part of it.*" *Adv. Prax. cap. 9.* And again, He calls the Father (*plenitudo Substantiæ*) "*the Fulness of the Divine Substance,*" and the Son (*portio*) "*a Part.*" His Words are: *Si Plenitudo intellecta non est, multo magis Portio*; Meaning, that if the Jews knew not God the Father, they were much more ignorant of Christ his Son. *Adv. Marcion. lib. 3. c. 6.* He also makes even the *Soul of Adam* to be *consubstantial* with God. *Adv. Marcion. lib. 2. cap. 5, & 9. & contr. Prax. c. 5.* *Lactantius* also says: *Una utriq; [patri & filio] Mens, unus Spiritus, una Substantia est; sed ille [pater] quasi exuberans fons est, hic [filius] tanquam defluens ex eo rivus: ille tanquam sol, hic quasi radius a sole porrectus. Qui quoniam summo patri & fidelis & carus est, non separatur, sicut nec rivus à fonte, nec radius a sole. And presently after, he adds: Filius ac pater——unus Deus, cum & filius sit in Patre, quia Pater diligit filium; & Pater in filio, quia voluntati patris fideliter paret, nec unquam faciat aut fecerit, nisi quod pater aut voluit aut jussit. De vera sap. lib. 4. §. 29. P. 446, 447.* In what particular Sense *Lactantius* here uses the Words, *una Substantia*, is not very clear. For he elsewhere styles Christ, *mediam inter Deum & Hominem Substantiam gerens*, a middle Substance between God and Man, *ibid. p. 388.* and makes *Angels* to be from the Substance of God; *Epit. cap. 42. Edit. Davis.*

P. 14.

You proceed : *Novatian's* Inference from *Phil. 2, 6*, [*"nunquam se Deo Patri aut comparavit aut contulit; memor se esse ex suo Patre:"* He never compared himself with God the Father; remembering he was From his Father :] is This only, that Christ "*never pretended to an Equality with the Father in Respect of his Original,*" and that "*had they both been equal [in respect of Original, Both unbegotten,] they had undoubtedly been*

P. 15.

Two Gods." And you add; "*There is nothing more in*" the Passage of *Novatian*, "*than This.*" Be it so : Still the *Unity of God*, according to *Novatian*, relies, not upon the *Inseparability of Substance in many Persons*, (for then "*Two Unbegotten Persons,*" in one undivided Substance, would not have been "*Two Gods,*" as he says they "*undoubtedly would have been;*") but it relies upon the *Unoriginateness* of the single Person of the Father. But indeed there is also "*more in it than This.*" For not only upon the Father's being *unoriginate*, but upon his *Consequently* having *All Dominion* and *All Perfections* (1) *EMINENTLY his own*, does *Novatian* constantly declare him to be Absolutely *The One God*. And the Other Primitive Writers generally in like manner found the *Unity of God* upon his

(1) Si invisibilis, — si incomprehensibilis, si & cætera quæcunque sunt Patris; merito *duorum Deorum* — controversiam suscitasset. c. 31.

being Alone (1) *Unoriginated*, and (2) *Consequently Alone of Authority absolutely Supreme*.

From

(1) *Justin Martyr* says; Μόνῳ ἀγέννητῷ καὶ ἀφάρτῳ ὁ Θεός, καὶ ἅλα τοῦτο Θεός ἐστιν. Dial. P. 36. "God only is unbegotten, and immortal," [i. e. He only hath Immortality of himself:] "and for That Reason He is God." And *Athenagoras*: Τὸ μόνον θεῖον, ἀγέννητον εἶναι καὶ ἀίδιον. Legat. P. 19. "The divine Being is unbegotten and Eternal." And *Tertullian*: Quære quid sit Deus, & invenies——Deum Summum esse Magnum, in æternitate constitutum, innatum, &c. Adv. Marcion. lib. 1. c. 3. "Consider what God is, and you will find that he is the Great, Supreme Being, eternal, unbegotten, &c. And *Origen*, in his Comment on *John*, defines [ὁ Θεός] "the Supreme God" to be [ἑαυτοῦ ἐξ ἑαυτοῦ] "God absolutely of himself, or self-existent." P. 46, &c. And *Novatian* and *Eusebius* insist, throughout their Writings, that there is Therefore but One God, because but One who is unoriginated; constantly defining God, by the Character of Self-origination or self-existence. And *Arnobius*; Omnipotens & primus Deus, — solus ingenitus, immortalis & perpetuus solus est. Contr. Gent. lib. 2. P. 95: "The omnipotent and Supreme God, is alone unoriginated, immortal and eternal."

(2) *Justin Martyr*, upon these Words, *The Lord rained down Fire from the Lord out of Heaven*, Gen. 19, 24, says; τῷ ἐπὶ γῆς κυρίῳ κυριὸς ἐστιν, ὡς πατὴρ καὶ Θεός, αἰτίος τε αὐτῷ τῷ εἶναι, καὶ δυνατῷ, καὶ κυρίῳ, καὶ θεῷ. "He is the Lord of That Lord who appeared upon Earth, as being his Father and God, and the Cause of his Existence, though He also was Mighty, and Lord, and God:" Dial. P. 121. *Tertullian* says, Innatum nato fortius; — quia quod ut esset, nullius eguit auctoris, multo sublimius erit eo, quod ut esset, aliquem habuit auctorem. Adv. Hermog. c. 18. "That which is unoriginated, is more powerful than that which is originated; — because That which had no Cause of its Existence, will always be much superior to that which had a Cause of its Existence." And *Alexander of Alexandria*: ἐκὼν τῷ μόνῳ ἀγέννητῳ πατρὶ δικεῖον ἀξίωμα φυλακτέον, μηδὲνα τοῦ εἶναι αὐτῷ τῷ αἰτίον λέγοντας: "Therefore we must reserve to the unbegotten Father this peculiar Dignity, that no one is the Cause of his Existence." And again: Τὸ μόνον ἀγέννητον τῷ πατρὶ μόνον ἰδιώμα παρῆναι δοξάζοντες, ὅτι καὶ αὐτῷ φάσκοντι τῷ σωτῆρι, ὁ πατὴρ μὲν μείζων μὲν ἐστίν. "Reserving to the Father the peculiar Property of Self-existence; our Saviour himself declaring, my Father is GREATER than I." Epist. ad Alex. apud Theod. lib. 1. And the *Post-nicenes* themselves always allowed, that

P. 15. From what I have now observed upon the Passage you refer to of *Novatian*, it cannot but be very surprizing to the Reader, to find you assert, that “it is a most strong Testi-
“mony of SUCH a Coequality as” you “contend for.”

P. 16. But to proceed. Your Interpretation of the Word, ἴσα, in *Phil.* 2, 6, has no Authority older than the 4th Century. It never signifies “Equality” in Scripture-Language, tho’ it is frequently used there; nor in Any Primitive Writer whatsoever. And had Christ

that a Superiority of Honour and Dignity was implied in the Self-origination of God the Father. The Orthodox Council of *Sardica* affirms, αὐτὸ τὸ ὄνομα τῆ πατρὸς μείζον ἐστὶ τῆ υἱῆς. The *very Name of Father, is Greater than that of Son.* And the Council of *Syrmium*: “It is indisputable,” μείζονα εἶναι τὸν πατέρα τιμῇ καὶ ἀξίᾳ καὶ θεότητι, “that the Father is GREATER in
“HONOUR, DIGNITY, and DIVINITY; the Son himself de-
“claring, my Father is greater than I.” *Socrat. Hist. Eccles.* lib. 2. And this is no more than what *Basil* Himself owns; ὁ υἱὸς τάξει μὲ δεύτερος τῇ πατρὶ, ὅτι ἀπὸ ἐκείνου καὶ ἀξιώματι, ὅτι ἀρχὴ καὶ αἰτία τῆ εἶναι αὐτοῦ ὁ πατήρ, καὶ ὅτι δι’ αὐτοῦ ἡ πρὸς καὶ προσαγωγή πρὸς τὸν θεὸν καὶ πατέρα. *Adv. Eunom.* lib. 3. P. 79. “The Son is Second to the Father in Order, as being from
“him; and also in DIGNITY, because the Father is the Original
“and Cause of his Existence, and because through Him we have
“Access to God even the Father.” Again: ἀγέννητον ὃ, ἐδείξε ἕως ἔξω παντελῶς ἐστὶ τῷ φρονεῖν, ὥστε τολμᾶσαι ἕτερον πλὴν τῷ θεοῦ τῶν ὅλων προσαγορεύσαι. “But the Title of Unbegotten, no one can be so
“absurd as to presume to give to any other, than to the Supreme
“God.” *ibid.* And *Greg. Nazianz.* “We are to preserve to
“the Father,” τὸ τῆ ἀρχῆς ἀξίωμα, “the Dignity of being the
“Original of the Divinity of the Son and Spirit.” *Orat. Apologet.* p. 354. And *Hilary*; Et quis patrem non Potiorem confitebitur, ut ingenitum a genito? &c. *De Trinit.* lib. 3. “Who
“will not acknowledge the Father to be GREATER; He that
“is unbegotten, than he that is begotten? And again: “The Fa-
“ther, says he, is, autoritate innascibilitatis Unus Deus, the
“one God by Reason of the Authority of his unoriginate Na-
“ture.” *De Synod.* P. 236. See more, above, p. 31.

been equally Supreme with the Father, it wou'd have been impossible for him not to have "very highly valued," not to have "in-
sisted upon his Equality." It would have been equally impossible for Him, as for the Father himself, to have condescended "to veil his P. 17:
"Glories, and in Appearance to empty himself
"of them, taking upon him humane Nature,
"and becoming a Servant of God in That Ca-
"pacity." Such an Interpretation as this, you cannot but be sensible, would in the Primitive Ages have been thought highly (1) derogatory, nay even (2) Blasphemous, to have been applied to God the Father. And consequently it must be equally so, to apply it to another Person who is equally The One Supreme God, P. 57.
"in the same, and in as HIGH a Sense, as
"the Father himself." Wherefore the Word or Son, upon Your Notion, can no more be really incarnate, or made Flesh, than the Father himself. This you seem to be aware of; and therefore you presume to say, that he emptied Himself "IN APPEARANCE." That P. 17:

(1) Μηδὲς ἐπιτρέποι λόγῳ πλὴν ἀγέννητον καὶ ἄτρεπτον ὅστις τῷ θεῷ τῷ παντοκράτορι εἰς ἀνδρὸς εἶδός μεταβάλλειν. Euseb. Hist. Eccles. lib. 1. P. 4. "It is absurd to suppose the Unbegotten and
"immutable Essence of God, Supreme over all, to appear in a
"humane Form."

(2) Ex Doctorum primævorum sententiâ, Deus Pater à nemine unquam, nè per assumptas quidem Species, visus est, aut videri potest. A nullo ille ortus principio, nulli subjectus est; neq; magis ab alio missus, quàm ab alio natus, dici potest. Bull. Defens. Fid. Nic. Sett. 4. cap. 3. §. 2. Τὸν μὲν γὰρ Θεὸν τῶν ὅλων ἁσέβεις ἀγγέλον νομίσαι καλεῖσθαι. Οὐ γὰρ Ἀγγέλῳ τῷ πατρὶος ὁ υἱὸς ἐστὶν. Synod. Antioch. Epist. ad Paul. Samosat.

is ; he was made (1) *Flesh* "IN APPEARANCE;" was sent and came down from Heaven "in Appearance;" &c. Consider whether This be not "denying that Jesus Christ is come in the Flesh," 1 Joh. 4, 3. Consider how strongly the Passage you alledge out of *Tertullian*, (no way pertinent against *Me*, who never deny'd Christ to be, *verè Deus, truly God*,) returns upon your self. May not I argue, as *He* there does, that if Christ emptied himself "IN APPEARANCE" only, in taking upon him the Form of a Servant; it was also "IN (2) APPEARANCE" only, that he was in the Form of God? And may not You as well affirm with the old *Docetæ* and the *Marcionites*, that the humane *Flesh* was "IN APPEARANCE" only, as that the *Word* did only "IN APPEARANCE" empty himself in taking the humane Nature upon him? St. Paul does not say, that Christ "emptied himself in Appearance;" but that [ἐκένωσεν ἑαυτὸν] he emptied himself, he humbled himself, [ἐταπείνωσεν ἑαυτὸν,] and became obedient unto Death, even the Death of the Cross: Wherefore God also hath highly exalted him, &c. Now this Exaltation must also be only "In Appearance," if the Humiliation was so; One being the Consequence of the Other: And

(1) *Irenæus* says: Secundum nullam Sententiam Hæreticorum, Verbum Dei caro factum est. *Adv. Hæres.* lib. 3. c. 11. "All Hereticks agree in this, that the Word was not made *Flesh*."

(2) Nunquid ergo & hîc, quâ in effigie eum Dei collocat? Nequè non erit *Deus* Christus *verè*, si nec *homo* *verè* fuit, in effigie *Homini*s constitutus. *Contr. Marcion.* lib. 5. c. 20.

thus you may make the whole Gospel-Dispensation to be nothing but *Appearance* and *Figures of Speech*. How different a Notion the Primitive Fathers, (1) whom you so often pretend to appeal to, had of This Matter; may be seen in the Passages in the Margin. See also above, p. 41.

(1) Ἀληθῶς ἐγεννήθη, ——— ἀληθῶς ἀνέλαβε σῶμα, ——— ἀληθῶς ἦ, καὶ ὁ δοκεῖ, ἐσαυρώθῃ, καὶ ἀπέθανε. Ignat. ad Trallian. Sect. 7. And Justin Martyr: Ὅπως εἰδῶμεν ὅτι ὁ πατήρ τ' ἐαυτὸν υἱὸν καὶ ἐν τοιούτοις πάθεσιν ἀληθῶς γεγονέναι δι' ἡμᾶς βεβέληται καὶ μὴ λήγωμεν ὅτι ἐκείνῳ τῷ Θεῷ υἱὸς ὢν, ἐκ ἀντελευθερώσεως τῶν γενομένων καὶ συμβάντων αὐτῷ. "That we may know that it was the Will of the Father, that his own Son should really undergo such sufferings for our sakes: and that we should not say that He, being the Son of God, did not feel what was laid upon him." Dial. cum Tryphon. P. 104. Again: Κηρυχθέντα δι' αὐτῶν παθόντα λόγον, "The Word, whom they, in their Preaching, declared to have suffered." Ibid. p. 106. And the Apostolical Constitutions; συνεχώρησε παθεῖν τὴν τῇ φύσει ἀπαθῆν, υἱὸν τ' ἀγαπητὸν, τὸ θεὸν λόγον. lib. 2. c. 24. "He [God the Father] condescended that his beloved Son, even God the Word, who in his [unincarnate] Nature was impassible, should suffer for us." And Irenæus: Ἰησοῦς ὁ παθὼν ὑπὲρ ἡμῶν, ἐστὶ αὐτὸς ἐν ὁ λόγος τοῦ Θεοῦ. lib. 1. P. 42. "Jesus who suffered for us, is That very Person, which is the Word of God." Again, Καὶ, εἰς ὅτι ὁ λόγος τοῦ Θεοῦ σαφὲς ἐγένετο καὶ ἐπαθεν, ἐχαριστέειν. ibid. p. 47; "and to give Thanks, because the Word of God was made Flesh and suffered." See the whole 18th, 19th and 20th Chapters of his 3d Book. Si enim non verè passus est, nulla Gratia ei, cum nulla fuerit passio: ——— erimus autem & super Magistrum, dum patimur & sustinemus, quæ neq; passus neq; sustinuit Magister. P. 247. "If Christ" (whom the Followers of Cerinthus supposed to be impassible, and to leave the Man Jesus to suffer alone,) "did not really suffer, no Thanks are due to him, who suffered nothing for Us: ——— And we shall be above our Master, while we suffer and undergo those Things which our Master neither suffered nor endured." But (adds he,) quoniam solus verè magister dominus noster, & bonus verè filius Dei, & patiens, verbum dei patris filius hominis factus; luctatus est & vicit. Ibid. "Because our Lord is alone truly a Master, and the truly good Son of God, and willing to suffer, (being the Word of God the Father, made the Son of Man;) he strove and conquered." And Hippolytus; ἐπὶ πάθος ἦλθεν ὁ ἀπαθὴς τοῦ Θεοῦ λόγος. "The IMPASSIBLE Word of God, submitted to suffer." Contr. Noct. P. 16.

Novatian upon this Text, *Phil.* 2, 6 ; argues, *not only* most strongly against the *Equality of Supremacy*, (as I have already shown,) but *also* against this your Notion of Christ's "emptying himself in Appearance" only. The " (1) *divine Word* (says he, *ch.* 17,) *depress'd himself, and laid aside his Power for a while.*" See also his whole 20th Chapter, concerning this Point.

P. 17.

You produce in the next place, a Passage out of the *professedly corrupted Latin Translation of Origen upon the Romans* ; in direct (2) Contradiction to the *whole Tenour* of all his remaining *genuine Greek Writings*. Which is very unfair. See *below*, on *Que.* 12. *towards the End*. *Origen's* real Sense on this Text, *Phil.* 2, 6 ; you may find in his *Greek* (3) *Comment*, still extant, on *John* ; Where he says, *that the Goodness of Christ appeared greater and more divine, and truly after the Image of His Father, when he humbled himself and became obedient to Death, even the Death of the Cross* ; [*ἢ εἰ ἀγαπᾶμεν ἡγήσατο τὸ εἶναι ἰσα θεῷ,*] *than if he had been eagerly desirous to appear as God,*

(1) *Auctoritas divini verbi ad Suscipiendum hominem conquiscescens, nec se suis viribus exercens*, [which, by the way, explains the Expression of *Irenaeus*, *ὑποχάζοντες ὁ λόγος ἐν τῷ περιέξειν καὶ σαυροῦντος*, &c. *lib.* 3. *c.* 21. *p.* 250.] *dejicit se ad Tempus, atq; deponit.* *c.* 17. Again ; *Per Connexionem mutuam, & Caro verbum Dei gerit, & filius Dei fragilitatem carnis adsumit.* *c.* 13. And again : *Nos enim sermonem Dei scimus indutum carnis substantiam.* *c.* 16.

(2) Unless perhaps, what is here in the Latin, "*aqualis Deo*," was in the Original only *ἰσα θεῷ*.

(3) Dr. Mills says of these Comments, that they are *ab omni interpolatione liberi*. *Prolegom.* P. 24.

and

and would not have become a Servant for the Salvation of the World. pag. 34, Huetii.

Further : Theodoret (1) cites Methodius saying, that Martyrdom is so very desirable a Thing, that the Lord Jesus Christ honoured it by his Sufferings, [ἐχ' ἀπαγμὸν ἡγήσατο τὸ εἶναι ἰσα θεῷ,] not being greedy or fond of appearing as God.

The Words of (2) Lactantius also, in allusion to This Text, are very remarkable. The Son of God “taught that there is but One God, “and that He only ought to be worshipped. Nor “did he ever call Himself God; for he would “not have been found faithful, if, when he was “sent to take away the Many Gods, and to declare the One, he had introduced any other “besides the One. For this would not have “been preaching the One God, nor doing the “Work of him that Sent him, but his own “Work; and would have been a separating of “himself from Him whom he came to make

(1) Dial. i. P. 37.

(2) Docuit quod unus Deus sit, eumque solum coli oportere. Nec unquam se ipse Deum dixit; quia non servasset fidem, si missus ut Deos tolleretur, & unum assereret, induceret alium præter unum. Hoc erat non de uno Deo facere præconium; nec ejus qui miserat, sed suum proprium negotium gerere; ac se ab eo, quem illustratum venerat, separare. Propterea, quia tam fidelis extitit, quia sibi nihil prorsus assumpsit, ut mandata mittentis impleteret; & sacerdotis perpetui dignitatem, & Regis summi honorem, & Judicis Potestatem, & Dei Nomen accepit. lib. 4. c. 14. Eusebius, upon the Text, says; πῶς αὐτὸς ἦν ἐν μορφῇ θεοῦ, διωκόμενος αὐτὸς ὡς ὁ θεός; πῶς ὅ ἐχ' ἀπαγμὸν ἡγήσατο τὸ εἶναι ἰσα θεῷ, αὐτὸς ὡς ὁ θεός; Contr. Marcel. lib. i. Cap. 18. “How was He in the Form of God, if in Power he was himself the very Supreme God? And how did he not assume to be “as God, if he was himself the Very Supreme God?”

“ known.

“ known. Wherefore, because he was so faithful,
 “ ful, and assumed nothing to himself, but
 “ only fulfilled the Commands of him that sent
 “ him; He was invested with the Dignity of
 “ an everlasting High Priest, the Honour of a
 “ Supreme King, the Power of a Judge, and
 “ the Name (or Title) of GOD.”

P. 17.

That the Council of (1) *Antioch* also, whom you here cite, never intended to assert from this Text an *Equality of Supremacy*, is very evident from their whole Epistle: Wherein they express the *Subordination* of the Son, in very strong and clear Terms; declaring, that he was God's Angel or Messenger, and that he fulfilled His Father's Will in the Creation of the World, and in appearing to the Patriarchs: Whereas it is impious to suppose that the God of the Universe was ever called an Angel. Here their Argument being founded, not upon the Father's Paternity, but expressly upon his being (τὸ θεὸν τῶν ὅλων) the God of the Universe; 'tis manifest it would, in Their Opinion, have been equally the same Impiety to call the Son an Angel or Messenger, had they thought Him to be equally The One Supreme God of the Universe.

(1) Τῷ τὸν πιστεύομεν ——— ἐκπεπληρωμένοι τὸ πατρικὸν βέλημα ὡς πρὸς τὴν κτίσιν τῶν ὅλων. Alluding to Psalm 148, 5, He commanded and they were created. Again: Ἐκπληρῶν τὴν πατρικὴν βέλην, τοῖς πατριαρχαῖς φαίνεται. ποτὲ μὲν ὡς ἄγγελος, ποτὲ δὲ ὡς κύριος, ποτὲ δὲ θεὸς μαρτυρούμενος. Τὸν μὲν γὰρ θεὸν τῶν ὅλων ἀσεβεῖς ἄγγελοι νομίσαι καλεῖσθαι. ὁ δὲ ἄγγελος ὁ πατὴρ, υἱὸς ἐστίν, αὐτὸς κύριος καὶ θεὸς ὢν.

Nor was even the *spurious Hippolytus*, (ano-^{P. 17.}ther of your present Testimonies,) at all in your Sentiments concerning the *Equality of Supremacy*; But on the contrary he asserts the (1) *Supremacy of the Father Alone* in these express words upon 1 Cor. 15, 26; “If there-fore, says he, all Things are put under Christ, excepting Him who did put all Things under him; then He rules over all, but the Father over Him; that in all respects there may be One God, to whom all Things are subject together with Christ himself, to whom the Father made every Thing subject except Himself: For this is what Christ declares in the Gospel, confessing the Father to be His God; I ascend unto my Father and to your Father, and to my God and your God; John 20, 17.” So that you have not the least Appearance of any One Antient Christian Writer being of Your Sentiments in This Point. But you are at last reduced to depend upon mere *Modern Authorities*; as appears in your remaining Citations, pag. 18.

See more below, on Qu. VI:

The Text, Heb. 1, 3, (being the *Bright-^{P. 18, C. 1.}ness of his Glory, and the express Image of his Person,*) you alledged as a Proof that

(1) Εἰ ἔν τῃ πάντα ὑποτάσσεται αὐτῷ ἐκπὸς τοῦ ὑποτάξαντος, πάντων κρατεῖ, αὐτοῦ ὁ πατήρ: ἵνα ἐν πᾶσιν εἷς θεὸς φανῇ, ὃ τὰ πάντα ὑποτάσσεται ἡμῶς χριστῷ ὃ τὰ πάντα πατὴρ ὑπέταξεν παρὲς αὐτοῦ. [Very like to these, are the Words of Novatian: Subjectis ei quasi filio omnibus rebus a patre, ipse cum his quæ (lege, quæ) illi subjecta sunt, patri suo subjicitur. *De Trin. c. 31.*] Τοῦτο γὰρ χριστὸς ἔφη, ὡς ἐν τῇ εὐαγγελίᾳ, καὶ πατέρα ἰδοὺ καὶ θεὸν ὡμολόγησεν. *Contr. Noët. p. 10.*

Of the Unity of God.

the Son is *The One Supreme God*. Now, besides the whole Tenour of the Apostles Reasoning in This Chapter, (God has spoken to us BY his Son; whom he hath Appointed Heir of all things; BY whom also he made the Worlds; and, God, even THY God, hath anointed thee;) and besides the Reason of the Thing it self, that the Image or Representative of the *One Supreme God*, cannot be himself *That One Supreme God*, whose Image or Representative he is: Besides This, I say, the Authority of Eusebius (1) had been urged against you, who says; “The Image, and That of which it is the Image, can never be understood to be One and the same Thing; but they are Two Beings, and Two Things, and Two Powers.” Again: “After the Father,” says (2) he, “we are taught to honour Christ also as God, upon account of God [the Father’s]

(1) Ὁν εἶπε ἡ εἰκὼν, καὶ τὸ ἕ ἐστὶν ἡ εἰκὼν, ἐν καὶ ταυτῇ ἐπισκῆται· ἀλλὰ δύο μὲν εἶναι, καὶ δύο πράγματα, καὶ δύο δυνάμεις. Contra Marcel. p. 25.

(2) Διὸ δὴ, μετὰ τῷ πατρί, τιμᾶν καὶ αὐτὸν ὡς θεὸν ἐδιδάχθημεν, διὰ τὸν οὖν αὐτῷ κατοικοῦντα θεόν. Ὡς γὰρ ἂν τιμηθεῖν βασιλεὺς εἰκὼν, ἀλλὰ τὸν ἕ τὴν χαρακτῆρα καὶ πλὴν ὁμοίωσιν φέρει τιμαμένης ἢ τῇ εἰκόνι καὶ βασιλεὺς αὐτοῦ, εἰς αὐτὸν ὁ τιμᾶμεν, καὶ ἕ δύο (ἢ γὰρ δύο βασιλεῖς, ὅτε πρῶτον καὶ ἀληθῆς, καὶ ὁ ἐπὶ τῇ εἰκόνι τετυπωμένον· εἰς δὲ ὁ κατ’ ἀρροφῶν ἕ μόνον νοούμεν, ἀλλὰ καὶ ὁμοιοῦμεν καὶ τιμᾶμεν) ἔτα δὴ καὶ ὁ μονογενὴς υἱός, εἰκὼν αὐτοῦ μόνον τοῦ θεοῦ τοῦ ἀοράτου, εἰκότως, ἀλλὰ τὸν ἕ φέρει ὁμοίωσιν, εἰκὼν τε ἀνηγόρευται τοῦ ἀοράτου θεοῦ, θεοποιεῖται τε αὐτὸς αὐτοῦ τοῦ πατρός. — διὸ καὶ φύσει θεὸς ὁμοῦ καὶ μονογενὴς υἱὸς αὐτὸν τυγχάνει. — Πλὴν εἰ καὶ φύσει μονογενὴς υἱὸς καὶ θεὸς ἡμῶν ἀνευφημεῖται, ἀλλὰ καὶ ὁ πρῶτος θεός, πρῶτος ἢ [lege πρώτος] τοῦ θεοῦ μονογενὴς υἱός, καὶ ἀλλὰ τοῦτο θεός. — Εἰς τὸ ἐπὶ ἀκριβὲς τῇ ὁμοιώσεως ἀπειρασμένην, θεὸν εἰκότως οἱ θεοὶ ἀναγορεύουσι λόγοι, ὡς καὶ ταύτης μετὰ τῶν ἄλλων παρὰ τοῦ πατρὸς ἡγιασμένην ἀσπασιοχόρας, εὐληφόμεναι τε, ἀλλ’ οὐκ ἰδιώκτητον αὐτῷ ἐκλεκτόν· ὁ μὲν γὰρ δίδασκεν, ὁ δὲ λαμβάνει· Ὡς κυρίας καὶ ἑνα ἑκάστον εἶναι θεόν, καὶ μόνον μὲν, καὶ φύσει ὄντα, καὶ μὴ παρ’ ἑτέρου λαβόντα· τὸν δὲ τῶν

“ *ther's*] dwelling in him. For as the *Image*
 “ of the King is honoured, with Respect to
 “ *Him* whose Impress and Similitude it bears;
 “ and yet, though the *Image* is honoured as
 “ well as the King Himself, there is still but
 “ One Person honour'd, and not Two; (for
 “ there are not *Two Kings*, one who is the
 “ prime and true *King*, and another appearing
 “ in the *Image*; but in Both there is one on-
 “ ly understood, and stil'd and honoured as
 “ *King* :) So in like manner *the only begotten*
 “ *Son*, who alone is the *Image of the invisible*
 “ *God*, is justly, upon Account of Him whose
 “ *Similitude* he bears, both called the *Image*
 “ of the *Invisible God*, and hath Divinity real-
 “ ly derived to him from the Father. —
 “ Wherefore he is by Nature both *God*, and
 “ also *the only begotten Son*. — Never-
 “ theless, though he is honour'd as being
 “ by Nature *the only begotten Son*, and
 “ *Our God*; yet he is not *the Supreme*
 “ *God*, but the only begotten Son of *the Su-*
 “ *preme God*, and, on That Account, *God*.
 “ — And because he is the *express Image* of
 “ the Father, he is justly stil'd *God* in Scrip-
 “ ture; being dignified with This, as with
 “ Other Titles, by the Father; but still
 “ *Receiving* it, and not having it origi-

τῶν ἐλευθερίων ἡξιώθη, καὶ τὸ θεὸν εἶναι λαβόντα παρὰ τοῦ πατρὸς ἔχειν,
 ὡς ἂν εἰκόνα τοῦ θεοῦ· μιᾶς ἐπὶ ἀμφοῖν κατὰ τὸ παράδειγμα τῆς θεό-
 τητος ἐπινοουμένης, ἑνὸς τε ὄντος θεοῦ, τοῦ καθ' ἑαυτὸν ἀνάρχου καὶ
 ἀγενήτως ὄντος, Ἄλλ' ὃ τοῦ υἱοῦ ὡς ἂν δι' ἐσώπρωτος καὶ εἰκότος ἐπιθεω-
 ρήσῃ. Demonst. Evang. lib. 5. c. 4.

“ nally of himself. For the One Gives, and
 “ the Other Receives. So that HE properly
 “ and strictly is *The One God*, and the Only
 “ One, who is both by *Nature God*, and re-
 “ ceived not his Divinity from any Other :
 “ But the Son is honoured in the Second
 “ Place, as having received his Divinity
 “ from the Father, as being the Image of
 “ God ; So that, as in the foregoing Compa-
 “ rison, there is but One Divinity considered
 “ in Both; and but One God, even He who is
 “ of Himself God by unoriginated and unbe-
 “ gotten Divinity, and represented by his Son
 “ as by a *Mirroir* and *Image*.”

F. 19.

With regard to the Former of these Two
 Passages, you “will not,” you say, “be bound
 “ to vindicate every Expression in Eusebius :
 “ But allowing for the Time when it was
 “ wrote, before the Sense of those Words
 “ [*ἑῶν, πρῶτα and διδάμεις*] was fixt,
 “ there may be nothing in all This,” that
 means any thing “more than We do by Two
 “ distinct Persons.” Be it so : Consequently,
 by Two distinct Persons, you must mean as
 much as They did by *δύο ἑῶν, δύο πρῶτα,*
δύο διδάμεις. But then you, by adding what
 “ Eusebius, Pierius, Alexander, Methodius,
 “ Origen,” and all the Other Antient Wri-
 ters, constantly disclaimed, viz. an Equality
 of Supreme Authority in the Two Persons;
 by This, I say, you necessarily make, what
 They never did, Two Supreme Gods, howsoe-
 ver inseparable or undivided as to their Sub-
 stance.

F. 19.

You next endeavour to vindicate your Sense ^{P. 20.} of *Heb.* 1, 3, by a Passage of *Origen* cited in *Athanasius*. A little before (P. 17.) to help your Explication of *Philipp.* 2, 6, you cited *Origen* from the professedly corrupt *Latin* Translation of *Ruffinus*; who, you know, declared (1) that he took the Liberty of *casting out* or *altering* whatever he thought in *Origen's* Works was not agreeable to the Opinions of *Ruffins* own Times. And Now you retreat to *Athanasius* for *Origen's* Sense upon Another Text; who lived above an hundred Years after *Origen's* Death: Notwithstanding that so many of *Origen's* own genuine Writings remain at this Day. But, to pass this over: The Passage, as it now stands cited in *Athanasius*, is nothing to your Purpose against ME. 'Tis cited by *Athanasius*, only to show that *Origen* thought the Son to be *so* the *Brightness of the Father's Glory*, as that there was (2) *no Time when He was not*. But it does *not* show that *Origen* thought, (and there are innumerable Passages in his Works still extant, which *show* that he did *not* think,) that *the Son* was therefore Himself *The One Supreme God* as well as the Father, or of *equally Supreme Authority*: Which is the Point in Question. "Christ, says (3) he, is called

(1) See below, on Query XII.

(2) And the same Author argues sometimes from the *Attributes* of God, that there *never could be a Time* when God had no *Creatures* to rule over. *De Princip. lib. 1. c. 2.*

(3) Τὸ τοῦ πατρὸς, πατρὶς ἀληθείαν. ὁ ὅτι λόγος ὁ πατήρ τ' ἀληθείας, θεὸς, πλεον ἐστὶ καὶ μείζων ἀληθείας καὶ ὁ πατὴρ ὡς σοφίας, κρείττων ἐστὶ καὶ διαφέρων ἢ σοφίας. τὸ τοῦ ὑπερέχει τὸ εἶναι πατρὶς ἀληθινόν. Comment. in Joh. P. 70.

in Scripture The True Light. But as God, the Father of Him who is Truth, is the Superiour and Greater Truth; and the Father of Wisdom, is Superiour and more Excellent than He that is Wisdom; so does He likewise excell Him in being the True Light."

Again: He presumes to say; (1) "The Son who excells all Things that are produced, is himself as much or more excelled by the Father, than He himself excells all other Things.—Yet he who, as being the living Word and Wisdom, excells such and so great Beings, [Thrones, Dominions, Angels,] in Essence, Dignity, Power and Divinity; is not in any Respect to be compared to the Father. For he is the Image of his Goodness, [not allowing himself to be called The proper, absolute and perfect Goodness;] and he is the Brightness, not of God himself, but of his Glory, and of his eternal Light; and he is the Effluence, not of the Father, but of his Power, &c". And the Learned (2) Hue-

(1) Τὸν υἱὸν πάντων μὲν γεννητῶν ὑπερέχειν, ——— ὑπερεχόμενοι τοσούτον ἢ καὶ πλέον ἀπὸ τοῦ πατρὸς, ὅτι ὑπερεχει αὐτὸς τῶν λοιπῶν. ——— ἀλλ' ὅμως τῶν τοσούτων καὶ τελικῶν, [θρόνων, κυριότητων, ἀγγελῶν,] ὑπερέχων ἐστὶν, καὶ πρεσβεία, καὶ δυνάμει, καὶ θεϊότητι, (ἐμφυτοῦ καὶ ἐν ἑαυτῷ καὶ σοφία,) καὶ συγκρίνεται κατ' ἴσιν τῷ πατρί· εἰκὼν δ' ἐστὶ τῆς ἀγαθότητος αὐτοῦ, [μὴ ἐνέγκαν τι], Ἀγαθὸς, προσηγερῶς τὴν κυρίαν, καὶ ἀληθῆ, καὶ τελείαν παραδείξας αὐτῷ προσφερομένην, καὶ ἀπάντασιν, καὶ θεῶν, ἀλλὰ τῆς δόξης αὐτοῦ καὶ τοῦ αἰῶνος φωτὸς αὐτοῦ, καὶ ἀτρίβος τοῦ πατρὸς, ἀλλὰ τῆς δυνάμεως αὐτοῦ. Comment. in Joh. P. 218.

(2) Quanto radiis ex immenso lucis suæ penu emissis nobilior est Sol ipse, & dignitate superior; tanto nobiliorem esse ac superiorem filio patrem censuit Origenes. Origenian. lib. 2. p. 34.

tius observes *Origen's* Notion to have been, that "as much as the Sun itself is more
 "glorious and excellent than the Rays
 "which it sends forth from the immense
 "Source of its Light; so much is the Father
 "more *excellent*, and *Superiour* to the Son." You your self observe, that *Origen* "was P. 20.
 "much censur'd by many of the *Catholicks*;
 "but *After his own Times*." Which is very True. And for That Reason, because he
 "Was much censured *After his own Times*," you ought not to have contended that he was himself of the same Opinions with Those who censured him. And because he "was cen-
 "sured *But after his own Times*", you ought to have observed that there had been some Change in Mens Notions concerning These Matters.

Dionysius of *Alexandria*, *Origen's* Scholar, whom you produce also at Second hand out of *Athanasius*, as favouring your Sense of P. 21.
 the Text, *Heb.* 1, 3; is as full and direct against your Notion, as his Master. *Athanasius* cites him to show that he thought the Son of God to be *eternal*, as being the *Brightness of the eternal Light*. Taking it for granted, that this Citation was from a *genuine* Piece; still *Dionysius* is as far as possible, from drawing the *same Inference* which you deduce from the Text; viz. that the Son is therefore himself *The One Supreme God*, or *equal in Supremacy* to the Father. Very much on the contrary, *Basil*, whose Authority you cannot suspect, "finds very great Fault
 F 4 " (1) with

“(1) with his Writings upon this Point, and
 “ takes him to be the first who laid the
 “ Foundation of the *Anomæan* [or lowest
 “ *Arian*] Doctrine.—That he not only taught
 “ a Difference of *Persons*, but of *Substance*
 “ also; and diminished the *Power*, and *Glory*
 “ of the Son. That on this Account he err’d
 “ more and more from the true Doctrine.—
 “ And, besides all this, that he spoke most
 “ indecently concerning the *Holy Ghost*, ex-
 “ cluding him from the Deity which we wor-
 “ ship, and esteeming him to be of a *created*
 “ and *ministerial* Nature.” (2) *Photius* al-
 so testifies, that “ he asserted the Son of God
 “ to be a *Creature* and *made*, and that he
 “ was not his proper Son by Nature, but
 “ *aliene* to the Father in *Essence*.” This is
 what you ought not to have concealed from
 your Reader.

P. 21.

You alledge One *Antenicene* Writer more,
 for your Use of this Text; viz. *Alexander*
Bishop of Alexandria, the Person who excom-
 municated *Arius*, and occasioned the Meeting

(1) Ἐστὶ δὲ ἡ παντελῶς διαγραφόμεν· χεδὸν γὰρ ταυτοὶ τῆς οὐ-
 παδουλλημένης ἀσεβείας, τὸ κατὰ τὸν ἀνόμοιον λέγω, ἕτος ἐστίν, ὅσα
 γε ἡμεῖς ἴσμεν, ὁ πρῶτος ἀνθρώποις τὰ σπείγματα παραχάν.—ἐκ
 ἐτερότητος μόνον τῶν ὑποστάσεων πίπεται, ἀλλὰ καὶ οὐσίας διαφορὰν, καὶ
 δυνάμεως ὕψισιν, καὶ δόξης παραλλαγὴν· ὥςτε ἐκ τούτων συνεβη, κακῶς
 μὲν αὐτὸν κακῶν διαμεΐσαι, τῆς δὲ ὁρεότητος τοῦ λόγου διαμαρτεῖν.—
 αὐτὸς δὲ τούτοις, αὐτὸ τοῦ πνεύματος ἀφῆκε φωνὰς ἡκούσας πρετάσας τῷ
 πνεύματι, τὸ πρῶτον αὐτὸ θεότητι ἐξορίζων, καὶ κατὰ πρὸς τῇ
 αἰσῇ καὶ λειτουργίᾳ φύσει συναριθμῶν. Epist. 41.

(2) Πόημα καὶ γενητὴν εἶναι τὸν υἱὸν τοῦ θεοῦ, μήτε δὲ φύσει ἴδιον,
 ἀλλὰ ξένον κατ’ οὐσίαν εἶναι τοῦ πατρὸς. And *Gennadius*; Nihil
Creatum aut Serviens in Trinitate credamus, ut vult Dionysius
Episcopus Arin. De Eccles. Dogmat. c. 4.

of the Council of Nice. One might here expect, that if Any *Ante-nicene* Writer cou'd be brought to countenance your Notion, surely This Bishop must be the Man. And yet nothing less appears from all that remains of his Writings. You cite him out of *Athanasius*, declaring that the Son, “*as being the perfect Image and Brightness of the Father, is not*” [ἀνόμοιος τῇ οὐσίᾳ] *of an aliene or unlike Substance to the Father.*” But what is This to the Purpose? You might have alledged even *Arius* himself declaring the Son to be [ὁμοιούσις] *of a like Substance to the Father.* *Alexander's* large Epistle, now extant in *Theodoret*, shows that he asserted no more than a *perfect Likeness* of the Son to the Father: Not an *Equality of Supremacy, Dominion, or necessary existence*; but such a *Likeness* as can be of that which is *Begotten*, to that which is *Unbegotten*. He (1) observes, upon the

(1) Ἐγὼ καὶ ὁ πατήρ ἐν ἑσμεν ὅπερ φησὶν ὁ κύριος, οὐ πατέρα ἑαυτὸν ἀναγνέων, οὐδὲ τὰς τῇ ὑποστάσει δύο φύσεις, μίαν εἶναι σαφηνίζων· ἀλλ' ὅτι τὴν πατρικὴν ἐμφέρεϊαν ἀκριβῶς πέφυκε σώζειν ὁ υἱὸς τοῦ πατρὸς, κατὰ πάντα ὁμοιότητά αὐτοῦ ἐκ φύσεως ἀπομαζόμενος· — μακρὸν ἂν εἴη μεταξὺ πατρὸς ἀγενήτου, καὶ τῶν κτισθέντων ὡς αὐτοῦ ἐξ οὐκ ὄντων, λογικῶν τε καὶ ἀλόγων· ὧν μεσίτευσσα φύσις μονογενῆς, δι' ἧς τὰ ὅλα ἐξ οὐκ ὄντων ἐποίησεν ὁ πατήρ τοῦ θεοῦ λόγος, ἡ ἐκ αὐτοῦ τοῦ ὄντος πατρὸς γεγέννηται· — εἰκὼν γάρ ἐστιν ἀπηκριβωμένη καὶ ἀπαράλλακτος τοῦ πατρὸς· πύντων γὰρ εἶναι οὐκ εἰδὼν τὴν εἰκόνα πλήρη, δι' ἣν ἡ μείζων ἐμφέρεϊα, ὁλόκληρον, ὡς αὐτὸς ἐπαίδευσεν ὁ κύριος, ὁ πατήρ μὲν, λέγων, μείζων μὲν ἐστὶ καὶ κατὰ τούτο καὶ τὸ αἰεὶ εἶναι τὴν υἱὸν ἐκ τοῦ πατρὸς πιστεύομεν· ἀπαύγασμα γάρ ἐστι τὸ δόξης, καὶ χαρακτὴρ τῆς πατρικῆς ὑποστάσεως· Ἀλλὰ μὴ τις τὸ, αἰεὶ, πρὸς ὑπόνοιαν ἀγενήτου λαμβανέτω· — ἔτε γὰρ τὸ ἦν, ἔτε τὸ αἰεὶ, ἔτε τὸ πρὸ αἰώνων, ταῦτόν ἐστι τῷ ἀγενήτῳ· ἀλλ' οὐδὲ ὅτι οὐκ ἀνθρώπων ἔννοια ὀνοματοποιῆσαι σπεύσασαι, δηλοῖ τὸ ἀγενήτου· — οὐκοῦν τῷ μὲν ἀγενήτῳ πατρὶ οὐκ εἶναι ἀξίωμα φυλακτέον, μηδὲνα τοῦ εἶναι αὐτῷ τὸν αἰτίον λέγοντας· τῷ δὲ υἱῷ τὴν ἀρμοζέσθαι τιμὴν ἀπονεμητέον, τὴν ἀναρχὸν αὐτῷ παρὰ τοῦ πατρὸς γέννησιν ἀνατιθέοντας,

the words (*I and my Father are one*, Joh. 10, 30;) “that our Lord did not hereby intend
 “to declare, that he himself was the Father,
 “nor that their *two distinct Subsistencies* were
 “*one and the same Subsistence*; but that the
 “Son has derived from the Father, and pre-
 “serves in all respects, a perfect Likeness and
 “Similitude of Nature to the Father.”——
 “That he is neither *unbegotten*, [*as the Fa-*
 “*ther,*] nor *made out of Nothing*, [*as all other*
 “*rational and irrational Beings* were,] but a
 “*middle Nature* betwixt both; by which the
 “Father of God-the-Word made all Things
 “out of Nothing, the Word himself being
 “begotten of the Father. ——— That,
 “being the *express and unvariable Image* of
 “the Father, he, as such, must bear a perfect
 “Similitude in all Things to the Original [*viz,*
 “to the Father,] (1) who is *Greater*, as our
 “Lord himself has taught us, saying, *my Fa-*
 “*ther is Greater than I*. And on this Ac-
 “count we believe the Son, who is the
 “*Brightness of the Father’s Glory, and the*
 “*express Image of his Person*, to have been
 “*always* begotten of the Father. But let not
 “any one take the Term *always*, to imply

καὶ ὡς ἐφιδάσκαμεν, αὐτῷ σέβας ἀποδόνοντας μόνον ἑνὸς σεβᾶς καὶ ἐμφήμους τὸ
 ἓν, καὶ τὸ πρὸς αὐτὸν, λέγοντες ἐπ’ αὐτοῦ. τὴν μὲν τοι θεότητα αὐτοῦ μὴ
 παραιτέμενοι, ἀλλὰ τῇ εἰρήνῃ καὶ τῷ χαρακτῆρι τοῦ πατρὸς ἀποκριβα-
 μένων ἐμφέρον κατὰ πάντα ἀνατίθεντες· τὸ δ’ ἀντικεινὸν τῷ πατρὶ
 μόνον ἰδιόμα παρῆναι δοξάζοντες, ὅτε δὴ καὶ αὐτοῦ φάσκοντο τοῦ
 σωτῆρος, ὁ πατὴρ μὲν μείζων μὲν ἐστὶ· Alexand. Epist. apud Theodor-
 ret. Eccles. Hist. lib. 1. c. 4.

(1) The Greek seems here imperfect: But the Sense of the
 whole, is evident.

that

“ that he is *unbegotten* : For no Words what-
 “ ever, (neither *Always*, nor *Before all Ages*,)
 “ by which the Duration of his Existence can
 “ be express’d, or any Other Words which
 “ can be thought on, amount to the same as,
 “ *Unbegotten*. — Wherefore the *peculiar*
 “ *Dignity* of having *no Cause* of his Exist-
 “ ence, must be reserved to the *unbegotten*
 “ Father : And *due Honour* is to be given to
 “ the Son, in acknowledging his Generation
 “ from the Father to be without Beginning
 “ of Time : Honouring him, as I said before,
 “ and ascribing to him in a pious sense Those
 “ Characters, *He was always*, and *before all*
 “ *Ages*. Not diminishing from his Divinity,
 “ but declaring that he is the *express Image*
 “ and *perfect Similitude* of the Father : Yet
 “ reserving to the *Father only*, the *peculiar*
 “ *Dignity* of being *Unbegotten* ; Agreeably to
 “ our Saviour’s own Words, *my Father is*
 “ *Greater than I*.” Here is, in all This, no-
 “ thing agreeable to *Your* Notion. And the
 Reader may well be surprized, to find you
 alledging so many Ancient Writers, in support
 of a Notion directly opposite to the Sense of
 their Whole Writings.

You add a Number of *Post-Nicene* Writers ; p. 21
 Which as they are intended only to make a
 Show, and to amuse an ignorant Reader, you
 will not expect I should take any Notice of
 them.

But

P. 22.

P. 53, 57.

P. 22.

But “*the Ante-Nicene Writers, you say, all declare that the Son is not excluded from being The One God, but is included and comprehended therein.*” So that “*though The One God PRIMARILY denotes the Father, yet*” the Son is equally “*Supreme, Supreme in the strict Sense;*” God “*in the same Sense, and in as HIGH a Sense, as the Father himself.*” And “*as often as the Primitive Writers speak of Father and Son together, as the one God, in the Singular; they bear Witness to this Truth.*” How great a Mistake This is, will appear by examining the *Particulars*.

The *first* that seems to speak in the manner you represent, is (1) *Tertullian*; who, in his (2) *Apology*, says that the Son of God is *God of [or from] God*, and that the Father and Son are *both [unus] “One God.”* And still *further* he says, in his Book against *Praxeas*, (which yet, you must remember, was writ by him when he was a *Montanist*,) that “*the (3) Three Persons are one God.*” Yet when he comes to explain himself, it appears his Notion was This only, that he imagined the Son of God, to be *derived* or *extended* from the *Infinite Fullness* of the Father’s Sub-

(1) *Irenaeus* and *Athenagoras*, whom you mention first, I shall have occasion to consider presently.

(2) C. 21.

(3) Tres crediti unum Deum sistunt. *Adv. Prax. c. 31.* Itaque duos & tres *fam* jactitant a nobis praedicari. *cap. 3.* Duos quidem definimus, Patrem & Filium, & *fam* Tres cum Spiritu Sancto. *cap. 13.*

stance, as a Ray of Light is from the immense Body of the Sun. So that He apprehended the Son to be a small (1) Part of the Substance of God; and one God with the Father, only as communicating partially of his (2) Substance, and of his Power, which he exerciseth by the Father's (3) Will, and in Subjection to him; acting, both before and after his Incarnation, in the Name and by the Power and Authority of the Father. And upon this Disparity of the Son to the Father, (directly contrary to your Notion of an Equality in Supreme Authority,) as well as upon his Notion of Consubstantiality, does he ground his Denial of (4) Two Gods. Far therefore from affirming the Son to be himself "The One Supreme God," he expressly (5) condemns

(1) Cùm radius ex sole porrigitur, portio ex summa; — nec separatur substantia, sed extenditur: Ita de Deo Deus. *Apol. c. 21.* Again: Pater tota substantia est, filius verò derivatio totius & Portio; sicut ipse profitetur, quia pater major me est. — Sic & pater alius a filio, dum filio Major. *Adv. Prax. c. 9.* Again, Et ut PORTIO aliqua Totius. *cap. 26.*

(2) Deus Dei, tanquam substantiva res, non erit IPSE DEUS, sed hætenus Deus, quia Ex ipsius Dei substantia, quæ & substantiva res est, & ut PORTIO aliqua totius. *Adv. Prax. c. 26.*

(3) Nihil facientem sine Patris voluntate, omnem à Patre consecutum potestatem. — Cùm autem subjecta erunt illi omnia, utiq; absq; eo qui ei subjecit omnia, tunc & ipse subjiçietur illi, qui ei subjecit omnia, ut sit Deus omnia in omnibus. Videmus igitur non obesse Monarchia filium. *ibid. c. 4.* Again: Filius operatus est semper, ex auctoritate Patris & voluntate; quia filius nihil a semetipso potest facere, nisi viderit Patrem facientem. *ibid. c. 15.*

(4) Ergo, inquis, — duo Dij prædicantur. — Si homines per fidem filios Dei factos, Deos scriptura pronunciare non timuit; scias illam multò magis Vero & Unico Dei Filio, Dei nomen contulisse. *ibid. c. 13.*

(5) Ipse Deus, Dominus omnipotens, Jesus Christus prædicatur. *ibid. c. 2.*

that

that Notion in his Adversary, as being in consequence equivalent to affirming him to be the *Father Himself*. He adds further, that the *Father* is (1) "*invisible*, on Account of the *Fullness*" of his divine Majesty ; but the *Son* *visible*, "as being a *derivative Part* only : Just as we "are not able to look upon the vast Body of "the *Sun* in the Heavens, but are able to "look upon a *Ray* which is a small *Part* "emitted from it upon the Earth." Nay, *He* presumes so far as to suppose the Generation of the Son to be, not only by *the* (2) *Will* of the Father, but (3) *Temporary* : And, instead of *Generated*, he sometimes uses even the word (4) *Made*. And when he says that those Words, *I and my Father are*

(1) *Invisibilem* patrem intelligamus pro plenitudine majestatis, *visibilem* verò filium agnoscamus pro *Modulo Derivationis* : Sicut nec *Solem* nobis contemplari licet, quantum ad ipsam substantiæ summam quæ est in cælis ; *radium* autem ejus toleramus oculis, pro temperatura *Portionis* quæ in terram inde porigitur. *Adv. Prax. c. 14.*

(2) *Sermo* & *spiritus*, qui cum *Sermone* de patris *Voluntate* natus est. *Adv. Prax. c. 27.*

(3) ——— Ante mundi constitutionem, ad usq; filii generationem ——— deus erat solus, ipse sibi & mundus & *Locus* & omnia. *Adv. Prax. c. 5.* *Again* : *Pater Deus* est ; non tamen ideo *pater semper*, quia *Deus semper* : nam nec *pater* potuit esse ante *filium* ; ——— fuit autem tempus, cùm *filius* non fuit. *Adv. Hermog. c. 3.*

(4) Quale est ut *filio Dei*, sermone unigenito & primogenito ; aliquid fuerit præter patrem *antiquius*, & hoc utiq; generosius ; nedum quod innatum nato fortius, & quod infectum *facto* validius ? Quia quod, ut esset, nullius eguit Auctoris, multo sublimius erit eo, quod, ut esset, aliquem habuit auctorem. *ibid. c. 18.* *Again* : Habes *sophiam*, *prior autem abysso genita sum*, dicentem ; ut credas *abyssum* quoq; *genitam*, id est, *factam* ; quia & *filios facimus*, licet *generemus*. Nihil interest *facta* an *nata* sit *abyssus*, dum *initium* detur illi. *ibid. c. 32.*

One, do (1) “equalize” and join together the two Persons; he expressly explains himself to mean, not that the Son is equally Supreme with the Father, but that as the Son derives his Substance and Being from the Father, so their Unity is preserved by the Father’s Love towards the Son, and the Son’s Obedience to the Will of the Father. In how large a sense These Writers used the Word, equalize; appears from That of Tertullian, where he says that Men “by Fasting are made Equal (2) to God; and That of (3) Irenæus, where he says, that Man in This Life “has received Grace in Part only, and “is not yet Equal or Like to his Maker.”

The next Author you refer to, is Clement ^{P. 22.} of Alexandria; who says (4) that our Lord is “the divine Word, really and manifestly God, “equaliz’d to the Supreme Lord of the Universe, because he was his Son, and the

(1) *Unum* dicit, neutrali verbo; quod non pertinet ad singularitatem, sed ad Unitatem, ad similitudinem, ad conjunctionem, ad *Dilectionem patris* qui filium diligit, & ad *obsequium filii* qui *Voluntati* patris obsequitur. *Unum Sumus*, dicens, ego & Pater; ostendit duos esse quos *Æquat* & jungit. *Adv. Prax.* c. 22.

Concerning That Passage in Tertullian, *Parem sibi faciens*, &c. See above, p. 31.

(2) Tanta est circumscripti victus prærogativa, ut Deum præstet homini contubernalem, *parem* revera *pari*. Si enim Deus æternus non esuriet, ut testatur per *Esaïam*; hoc erit empus quo homo Deo *Adequatur*, cum sine pabulo vivit. *De Jejun.* c. 6.

(3) Qui ex parte acceperit Gratiam, & qui nondum *Æqualis* vel *similis* sit Factori. *lib. 2. P. 169.*

(4) Ὁ Θεὸς λόγος, ὁ φανερώτατος ὄντως Θεός, ὁ τῷ εἰσπότη τῶν ἁν ἔχισθαις ὅτι ἦν υἱὸς αὐτοῦ, καὶ ὁ λόγος ἦν ἐν τῷ Θεῷ. *Admonit. ad Gent.* P. 68.

“ Word was in God.” Yet ’tis plain He did not hereby mean that Christ was himself
 n. 53. 57. “ *The One Supreme God,*” in “ *the same Sense*”
 “ *and in as High a Sense as the Father him-*”
 “ *self;*” Because the very Word, *equalized*,
 implies an *Exaltation*, a *Delegation* or *Com-*
munication of Power and Authority from Ano-
 ther : Nor can it with Any Propriety be said,
 that *The One Supreme God is Equalized* or
Made equal to Another: Eusebius (1) ex-
 presseth the Sense of Clement, when he says
 that Christ is “ *placed on the same Throne*”
 “ *with the Father;*” that “ *the Supreme*”
 “ *God has placed him upon the Throne with*”
 “ *Himself;*” and that he “ *is honoured with*”
 “ *the Father’s Divinity;*” or, in our Lord’s
 own words, *is sat down with the Father on*
His Throne, Rev. 3, 21; having *Received*
from the Father, Dominion over all Things;
 even all *Power in Heaven and Earth*.

It must, however, be confessed, that in
 Clemens’s first Writings, his *Admonition* and
Pedagogue; there are some very sublime Ex-
 pressions, which, if taken *literally*, would fa-
 vour either *your* Notion, or the *Sabellian*. As
 when he says, “ *God and the Word are* (2)
 “ *both one, [ἐν, one Thing] viz. God :*” And
 that (3) the *God of the Universe, who is*

(1) Σύνθρονον τῷ πατρί. Again : ὁ ἀνωτάτω θεὸς σύνθρονον τὸν
 δευτέρον, καὶ ἡμῶν κύριον, ἐαυτῷ καλίσσῃσι. Demonstrat. Evang. lib. 5.
 cap. 3. πατρικῇ θεότητι τιμημένον. De Eccles. Theolog. lib. 3.
 c. 6.

(2) “ Ἐν ᾧ ἄμφω, ὁ θεός. ” Pedag. lib. 1. c. 8.

(3) Ὡς εἶναι ταῖς ἀληθείαις καταφανές τὸ, τῶν συμπάντων θεὸν εἶναι
 μόνον εἶναι, ἀγαθόν, δίκαιον, δημιουργόν, ἐνὶ ᾧ πατέρι. ibid.

“One only, Good, Just, and Maker of all Things, is the Son in the Father.” But that These are indeed only highly Rhetorical Expressions, appears from *Other* Passages both in the *same* Books, and also *more* remarkably in his *Later* and larger Writings. Presently after the Passage, wherein he affirms the *Word* to be *equaliz'd* to the *Supreme Lord of the Universe*, he adds, that He (1) “ *sprung from the Will of the Father.*” Elsewhere he calls him the “ *Inspector (2) of our Hearts, by the Will of the Almighty.*” And declares in Words *very strong* and *expressive*, that in the “ *Creation* ” of the World, and in all other Dispensations, “ *he (3) Ministers to the WILL of the Father.*” And that therefore he is the (4) “ *Second Cause, by whom* ” all Things were made according to the Will of the Father.” And he represents him, (even under the Character (5) of “ *God the*

(1) Ἐξ αὐτῆς ἀνατείλας τῆς πατρικῆς βεβλήσεως. Admonit. P. 69.

(2) Τὸν κύριον Ἰησοῦν, τὸν τῷ παντοκράτορι βεβλήματι ἐπίσκοπον τῆς καρδίας ἡμῶν. Stromat. 4. Concerning which words, See Dr. Clarke's Script. Doct. p. 294, 2d Edit. p. 326, 1st Edition.

(3) Δημιουργὸς βεβλήματι πατρός. Admonit. P. 75. Θεὸς ἐν ἀνθρώπῳ γήματα——πατρικῷ βεβλήματι διάκονος, Pædagog. lib. I, c. 2. ἢ οὕτως φησιν, ἡ τῷ μόνῳ παντοκράτορι προσερχεσάτη, ἡ πᾶσι πάντα διατάσσεται κατὰ τὸ βεβλήμα τῷ πατρός. Stromat. 7. P. 702. ἔθ' ὅφ' ἐτέρως καλυψήσεται ποτ' ἂν ὁ πάντων κύριος, καὶ μάλιστα ἐξυπηρετῶν τῷ θεῷ ἀγαθῷ καὶ παντοκράτορι βεβλήματι πατρός. ibid. p. 703. ἔθ' ἀπάντων τῶν ἀγαθῶν, βεβλήματι τῷ παλινοκράτορι πατρός, αὐτίς ὁ υἱὸς καλίσταται. ibid. p. 704. ἐν βεβλήματι πατρός κυβερνῶντα τῷ τῶν πάντων σωτηρίαν. ibid.

(4) Τὸν υἱὸν δὲ, δεύτερον [αἰτίον] ἐπὶ ὃ πάντα ἐγένετο κατὰ βέβλησιν τοῦ πατρός. Stromat. 5. P. 598.

(5) Ἀμφὶ τὸ ἀγέννητον καὶ ἀνώλεθρον καὶ μόνον ὄντως θεόν, συννηνοῦντος ἡμῶν τοῦ θεοῦ λόγος. Admonit. p. 74. Μόνον εἶναι τὸ μόνον θεόν. Stromat. 7. p. 711.

Of the Unity of God.

“ Word,) joining in Hymns of Praise to the
 “ Unoriginated and Only True God?” styling
 the Father thus “ *The only true God;*” and
 elsewhere, “ *the (1) alone one God Supreme*
 “ *over all.*” Nay, he presumes to style the
 Son (in allusion, I suppose, to *Prov. 8, 22,*)
 “ *the (2) Wisdom which God first created.*”
 Upon Account of which Expressions, he is
 censur’d by (3) *Photius*: Who tells us more-
 over, that in his *Hypotyposes*, which were the
 last of his Writings, he (4) *depressed the Son*
into the Rank of Creatures: Which yet per-
 haps may be nothing more, but his Applica-
 tion of That Text, *Prov. 8, 22*, according to
 the LXX. If now these latter Passages,
 which I have cited out of *Clement*, contain
 literally his deliberate Opinion; the former
 Passages may possibly be accounted for, by an
Oratorical Warmth and Zeal. But if the
 Former Passages be understood (as you sup-
 pose they ought) *literally*; ’tis manifest no-
 thing but a *real Change of Sentiments* could
 possibly lead him to choose the *Latter Ex-*
pressions: Which are such, both in This and
 All the Other Primitive Writers, as perpetu-

(1) “Οτι θεός και πατήρ εις και μόνος ὁ παντοκράτωρ. *ibid.* p. 733.
 ὁ τῷ ἐντι μόνος εις παντοκράτωρ. ———— σάξον Ἀλφ. *ibid.* p.
 705.

(2) Ἐπὶ τῆς σοφίας τῆς πρωτοκτίσεως τῷ θεῷ. *Stromat.* p. 591.
 “Εν μὲν τὸ ἀγεννητον ὁ παντοκράτωρ θεός· ἐν δὲ καὶ τὸ προγεννηθὲν, δι
 ἧ τὰ πάντα ἐγένετο. ———— εἰς γὰρ τῷ ἐντι ἐπὶ ὁ θεός, ὡς ἀρχὴν τῶν
 ἀπάντων ἐποίησεν, μῆσαν τὸ πρωτόγονον ὕμν ὁ πετρος γράφει, σιωπῶν
 ἀκριβῶς τὸ, ἐν ἀρχῇ ἐποίησεν ὁ θεός τὸ ἐναντι καὶ τὴν γῆν. *Strom.*
lib. 6. p. 44.

(3) *Cod. 109.*

(4) Τὸν δὲν εἰς ὑποτάκσει θέλει *ibid.*

ally force you into the absurd Inconsistency of confounding a *Priority of mere Order*, (which expresses a perfect *Co-ordination* of *Persons equally Supreme in Authority*,) with a *Subordination of Authority and Dominion*, (which is the Character of *Persons not equally Supreme in Authority*.)

Three other Writers, whom you refer to *P. 22.* as "*speaking of Father and Son together as 'The One God';*" and from whence you infer, that they thought the Son to be himself *The one Supreme God*: viz. *Origen, Lactantius*, and *Eusebius*: are evident Instances, how strange an *Abuse* may be made of Quotations and Second-hand Representations. For These Three Writers do, of All Antiquity, most clearly, fully, and expressly insist, throughout their Whole Works, on the direct contrary to your Notion; as I have shown at large (1) above. The single Passage of *Origen*, cited first by *Dr. Clarke*, which (I suppose) you here refer to, and which you cite afterwards more than once; is That, where he says; "*we (2)* worship therefore, in the manner I have explained, *One God, the Father, and the Son.*" Whether *Origen* in this Place applies the Words, *One God*, to the *Father singly*, or to the *Father and Son together*, (which he nowhere else does,) is not clear; the Passage admitting either Sense. But be that as it will, it is in *Neither Sense* at all to *Your Purpose*. For

(1) *P. 4, 5, 10, 13, 15, 23, 28, 31, 46, 49, 56, 66, 70.*

(2) "Ενα εν θεῷ, ὡς ἀπεδοξάσαμεν, τὸ πατέρα, καὶ τὸν υἱὸν συμπροσκύνηοντες." *Adv. Cels.* lib. 8. p. 386.

“ Son, *says* (1) *he*, are Two Things in Sub-
 “ sistence ; but in Concord, Agreement, and
 “ Sameness of Will, they are One.” — “ We
 “ worship therefore the Father (2) of Truth,
 “ and the Son who is Truth : — Putting up
 “ our (3) Prayers TO the one Supreme God,
 “ *THROUGH* his only begotten Son ; en-
 “ treating Him as our High-Priest and the
 “ Propitiation for our Sins, to offer up our
 “ Prayers TO Him who is the Supreme God
 “ over all.” Further, to show that he had
 no Thoughts of what *you* would have your
 Reader infer from his Words ; he expressly
 affirms it, a little after, to be the (4) Christi-
 an Doctrine, “ that the Son is not *Superior*,
 “ but *Inferior* to the Father ; agreeably to
 “ our Lord’s own Words, *The Father that*
 “ *sent me, is Greater than I.*”

The Next Author is *Lactantius*. Whose P. 22.
 Words, which you refer to, had you cited at
 large, you would have needed no other Con-

(1) Τὸν πατέρα καὶ τὸν υἱὸν, ὄντα δύο τῇ ὑποστάσει πράγματα, ἐν
 ᾧ τῇ ὁμοιοῦσι, καὶ τῇ συμφωνίᾳ, καὶ τῇ ταυτοτητι τοῦ βελημήματος. Adv.
 Cels. P. 386.

(2) Whence he concludes that the Father is [*μείζων ἀλήθεια*]
 a Greater Truth. *Comment. in Joh. P. 70.* Which, to show
 the true Spirit of Controversy, his Adversaries so represented,
 as if he had said that “ *the Son of God, when compared with*
 “ *the Father, is a Lie.*” *Augustin Hæres. 43.*

(3) See the Words. cited *above*, p. 42. See also *above*, p. 10;
 & 23. and *below* on *Query XVII.*

(4) Φαμέν τὸν υἱὸν, ἐκ ἰσχυρότερον τοῦ πατρὸς, ἀλλ’ ὑποτέτερον καὶ
 τοῦτο λέγομεν, αὐτῷ πειθόμενοι εἰπόντι τὸ, ὁ πατήρ, ὁ μέγας καὶ
 μείζων μὲ ἐγώ. Adv. Cels. P. 388.

futation. (1) " Now (says he,) let us teach
 " [the Christian Doctrine] concerning the
 " Unity. When we say that the Father is
 " God, and the Son is God, we do not alie-
 " nate or separate them from each other ;
 " because the Father cannot be without the
 " Son, nor the Son be separated from the Fa-
 " ther ; since neither can the Father be called
 " Father without the Son, nor the Son be
 " begotten without the Father. Seeing there-
 " fore the Relation of Father makes the Re-
 " lation of Son, and the Relation of Son
 " makes the Relation of Father ; there is
 " One Mind, One Spirit, One (2) Substance in
 " Both. But the one [the Father] is as an ex-
 " uberant Fountain, the other [the Son] as a

(1) Nunc de Unitate doceamus. Cum dicimus deum pa-
 trem, & deum filium, non diversum dicimus, nec utrumque
 fecernimus, quia nec pater sine filio potest, nec filius à patre se-
 cerni; siquidem nec pater sine filio nuncupari, nec filius potest
 sine patre generari. Cum igitur & pater filium faciat, & filius

patrem; una utriq; *Mens*, unus *Spiritus*, una *
Substantia est; sed ille quasi exuberans *fons* est,
 hic tanquam defluens ex eo *rivus*; ille tanquam
Sol, hic quasi Radius à sole porrectus. Qui quo-
 niam *Summo* patri & *Fidelis* & *Carus* est, non se-
 paratur, sicut nec rivus a fonte, nec Radius a So-
 le.—— Propiore uti exemplo libet. Cum
 quis habet filium, quem unice diligit, qui tamen

* Whether the Word
Substantia, be hereta-
 gen in the Metaphy-
 cal Sense, is not very
 certain. See above, p.
 55.

fit in Domo & manu Patris; licet ei Nomen domini, potesta-
 temq; *Concedat*; civili tamen jure & domus una, & unus do-
 minus nominatur. Sic hic mundus, una Dei domus est; & fi-
 lius ac pater, qui unanimes incolunt mundum, *Deus Unus*, quia
 & unus est tanquam duo, & duo tanquam unus. Neque id
 mirum; cum & filius sit in Patre, quia pater *diligit* filium, &
 pater in filio, quia *voluntati patris fideliter PARET*, nec un-
 quam faciat aut fecerit, nisi quod pater aut *Voluit*, aut *JUS-*
SIT. De vera Sap. lib. 4. §. 29, P. 446, 447. See above,
 p. 55, & 63.

(2) See above, p. 55.

" Streams

“ *Stream* running out of it: The one is as
 “ the *Sun*, the other as a *Ray* extended from
 “ the *Sun*. Who, because he is *Faithful* and
 “ *Dear* to the *Supreme* Father, is not separated
 “ from him, even as the *Stream* is not
 “ separated from the *Fountain*, nor the *Ray*
 “ from the *Sun*.—I will use a still more fa-
 “ miliar Instance. When any one has a *Son*,
 “ whom he entirely loves, who is in the Fa-
 “ mily, and under Subjection to his Father;
 “ though his Father invests him with the
 “ Title and Power of Lord, yet in the legal
 “ and civil Acceptation ’tis still but one Fa-
 “ mily, and one Lord. So this whole World,
 “ is the one Family of God; and the *Son*
 “ and Father, who dwell together in *Con-*
 “ *cord*, are *One God*, because One is *as* the
 “ two, and the two *as* One. And no won-
 “ der; seeing the *Son* is in the Father, be-
 “ cause the Father *loves* the *Son*; and the
 “ Father is in the *Son*, because the *Son*
 “ *faithfully Obeys the Will* of the Father, nor
 “ does he or ever did any thing, but what
 “ it was the Father’s *Will* and *Command* that
 “ he should do”. And presently after, he
 adds; (1) “ There is One only Supreme God,
 “ who is *unoriginated*; because he is the
 “ *Original* of Things; and in him, both the

(1) *Unus est solus*——*Deus summus, carens origine; quia ipse est origo rerum: & in eo simul & filius, & Omnia continentur. Quapropter cum mens & voluntas alterius in altero est, vel potius una in utroque; merito unus Deus uterq; appellatur.*——Non potest igitur ille *Summus ac Singularis Deus*, nisi per *Filium*, coli. *ibid.*

Qu. II. *Of the Unity of God.*

of God. On Account of their inseparable *Unity*, and the *Love* of the Father to the Son, and the entire *Subjection* and *Obedience* of the Son to the *Will* and *Commands* of the Father, they are in effect (according to *Lactantius*) *One God*; the Father acting in all Things by the Son, and having (1) given to him (what he did not assume to Himself) the *Title* and *Power* of *Lord* and of *G O D*.

The next Writer you alledge, is *Eusebius*; P. 22. whom you cite out of *Socrates* (a very partial Historian,) acknowledging "*One God in Three Hypostases.*" In what sense *Eusebius* may possibly be supposed to have used these Words, consistently with his *known Notions* in these Matters; is not here material to inquire.

(1) Ille verò exhibuit Deo fidem; docuit enim quod unus Deus sit, eumq; solum coli oportere; nec unquam se ipse *Deum* dixit, quia non servasset fidem, si missus ut Deos tolleret & Unum assereret, induceret Alium præter Unum. Hoc erat, non de Uno Deo facere præconium; nec ejus qui miserat, sed suum proprium negotium gerere; ac se ab eo, quem illustratum venerat, separare. Propterea, quia tam fidelis extitit, quia sibi nihil prorsus assumpsit, ut mandata Mittentis impleret; & sacerdotis perpetui dignitatem, & Judicis Potestatem, & Regis summi honorem, & DEI nomen accepit. i. e. *Christ was faithful to God; for he taught that there is but One God, and that He only is to be worshipped. Nor did he ever call Himself God; because he had not been faithful, if, being sent to take away the Many Gods, and to declare the One, he had introduced any other besides the one. For this would have been, not preaching the One God, nor doing the Work of Him that sent him, but his own Work? and so he would have separated himself from Him, whom he came to declare. Now because he was so Faithful, and assumed nothing to himself, but only performed the Commands of Him that sent him; therefore he was invested with the Dignity of an everlasting High Priest, the Honour of a Supreme King, the Power of a Judge, and the Name [or Title] of GOD.* Lactant. lib. 4. c. 14.

But

But Who could have imagined you would have descended so low, as to cite (1) *Socrates* for the Sentiments of *Eusebius*, whose *own* very large Works are extant at This Day?

P. 22. *Irenæus*, *Athenagoras*, and *Hippolytus*, whom you here likewise refer to, as “*speaking of the Father and Son together, as The One God;*” do in reality say nothing like it. The Passages you bring from the two former, shall be considered presently. That which you here cite from (the uncertain Authority of) *Hippolytus*, is not To your Purpose, but really against it. Instead of speaking of Father and Son together as being (in your P. 53, 57. Sense) *The One*, “*The One Supreme God,*” God “*in the same equally High Sense;*” he speaks that which is utterly inconsistent with it. For though he seems to aim at including the *Son and Spirit*, in *some* Sense, in the *One God*; yet at the same time he expressly af-

(1) *Petavius* makes the following Remark upon this Passage of *Socrates*. *Socrates* falso, atq; etiam imperitè, catholicum *Eusebium* fuisse probat ex eo, quod ἐν τῶν ἐν τρισὶν ὑποστάσεσιν professus est. Quod esse *Commentitium*, ex iis constat quæ hactenus retuli. “*Socrates falsely and ignorantly pretends that Eusebius was Catholick, in that he professed one God in three Hypostases; The Falsity of which appears from what I have already related.*” *De Trinit. lib. 1. c. 12.* And *Nicephorus Callixti* observes upon the same History of *Socrates*, relating to *Eusebius*; ταῦτα καὶ ἕτερα Σωκράτης παρατίθει, διατρέξαι τὸ Φασις τε δογματικῶς Ἐυσεβίου παρατίθεναι ἐγὼ δὲ βεβαίως ἀν μάλιστα εἶναι τὸν ἀνδρὰ τοιοῦτ’ ἢ κατὰ τὴν ἐκκλησίαν καὶ τοιοῦτον τάχα ὑπελάσσειν, ἢ μᾶλλον ἑπεὶ δὲ δίκαιον. “*Socrates, in producing these and other Things, endeavours to prove Eusebius to be Orthodox. For my Part, I could wish he was so, but the Catholick Church has esteemed otherwise of him; whose Judgment we ought rather to follow.*” *ibid. apud Petav.*

cribes to the Father, not (as you do) a “Pri-
 “ ority of Order” only, but a *real Supremacy*
 of Authority and Dominion; which (you must
 always remember) is indeed *the only material*
Point in Question between us. His Words are:
 (1) “ There is but *one God*; For it is the Fa-
 “ ther that *COMMANDS*, the Son that
 “ *OBEYS*, &c. And, to show that he did
 not mean what you pretend, he subjoins im-
 mediately: (2) “ For by this Trinity the
 “ Father is glorified; for it is the Father who
 “ *Willed*, and the Son who *Acted* thereupon.”
 Which Son, or *Word*, he afterwards tells you,
 “ the Father begat, when he (3) *willed*, and
 “ *As he willed to beget him*.” And, He is
 (4) “ *subject* (says he) *to the Father, as to*
 “ *his God*.” Again: (5) “ *Who will not de-*
 “ *clare that there is but one God?*” Which
 “ *One God, is the Father*.” Again: (6) “ *There*
 “ *is one God in whom we ought to trust, who*
 “ *is unoriginated, impassible, immortal, doing*
 “ *all Things AS he Wills, and WHEN he*
 “ *Wills*.” And he shows presently after, (7)
 how the Father created all Things by the

(1) Εἷς γὰρ ἐστὶν ὁ Θεός· ὁ γὰρ κελεύων πατὴρ, ὁ δὲ ὑπακούων υἱός, τὸ δὲ συντίθων ἄγιον πνεῦμα· Contra Noët. p. 16.

(2) Διὰ γὰρ τῆς τριῶδος πάντης, πατὴρ δοξάζεται· πατὴρ γὰρ ἠρέ-
 λησεν, υἱὸς ἐποίησεν· [Which is the same as what he said just be-
 fore; πατὴρ ἐντέλλεται, λόγος ἀποτελεῖ· P. 15.]

(3) Ὅτι βεληθεὶς ὁ Θεὸς πατὴρ ἐγέννησεν, ὡς ἠθέλησεν· P. 18.

(4) Πάντων κρατεῖ, αὐτοῦ δὲ ὁ πατὴρ·——πατέρα ἰδίον καὶ Θεὸν ἁμο-
 λόγητον· P. 10.

(5) Τίς γὰρ ἐκ ἐρεῖ, εἶνα Θεὸν εἶναι; —— εἷς Θεὸς ὁ πατὴρ· P.
 7, 8.

(6) Εἷς γὰρ Θεός ἐστιν ᾧ δεῖ πιστεύειν, ἀλλ' ἀγέννητος, ἀπαθής, ἀθάνα-
 τος, πάντα ποιῶν, ὡς θέλει, καθὼς θέλει, ὅτε θέλει· P. 12.

(7) P. 13.

Word,

P. 53, 57. Word, whom he *begat*, or *emitted* from himself, before the Creation, and in order to create the World By Him. Are These, Arguments that he thought the Son to be, in *your* Sense, himself "*the One Supreme God? God in the same and in as HIGH a Sense as the Father himself?*"

P. 22. I proceed to *Irenæus*; who, you say, "*expressly declares that the Son is not excluded from being the One Supreme God.*" And where does he declare so? The Passage which at first Sight, and when standing alone in a Citation, appears nearest, of any in his whole Works, to such an Assertion; is what you here mention not at all, but afterwards in your 34th Page, upon another Occasion, where it shall be taken notice of in its Place. The Proofs you here rely on, are contained in the following Passages. *Irenæus* (1) says, that "*the Whole Scriptures declare the One and Only God, excluding all others, to have made all Things by his Word.*" This is your own Translation. And your Remark upon it, is; "*Others are excluded, but not his Word, that is, his Son, by whom he made all Things.*" The Sense of *Irenæus* then, according to You, is This; that *The One and Only God, the Father and the Son, made all Things by his Word or Son.* Besides; you do not consider the Absurdity of supposing all Things to be made [dix] by or through The One Supreme God.

(1) *Universæ Scripturæ—unum & solum Deum, ad excludendos alios, prædicant omnia fecisse per Verbum suum. Lib. 2. c. 46. P. 172. Græc.*

Which word, *BY* or *Through*, in This Kind of Construction, where one Person is said to act *BY* another, necessarily supposes *Ministration*, which is inconsistent with *Supremacy*. And accordingly *Irenæus*, with all the Ancients unanimously, says that God *COMMANDED* the *WORD*, when he made all things *BY* Him; (*See above, p. 19.*) And he frequently declares expressly the *Father* to be the (1) *only God Almighty* [or *Supreme over all,*] the (2) *one and only true God*: And sets forth (as I shall shew further hereafter,) the *Subjection* of the Son to the Father, in the strongest and most expressive Terms.

You add, that *Irenæus* says; “*God made all* P. 23.
“*Things by HIMSELF*; interpreting *HIM-*
“*SELF*, by his Word and by his Wisdom;
“*that is, his Son and the Holy Spirit.*”

The first (3) Part of the Passage you here cite, is in the 55th Chap. of the 2d Book; Where *Irenæus* says, that “*the One only God,*
“*the Maker of all Things,—who is the Fa-*
“*ther,—made them By Himself, that is, by*
“*his Word, and by his Wisdom.*” The Words

(1) *Μόνος Θεός παντοκράτωρ.* lib. 1. c. 13. P. 79.

(2) *Unum & Solum verum Deum.* lib. 4. c. 69. *Again;*
Solus Unus Deus Fabricator. lib. 2. c. 55.

(3) *Fecit ea per semetipsum*; hoc est, per verbum, & per sapientiam suam. *And a little before*: Ipse a semetipso fecit liberè, & ex sua potestate, & disposuit & perfecit omnia, & est substantia omnium *Voluntas ejus.* Solus hic Deus invenitur, qui omnia fecit, solus omnipotens, & solus Pater, condens & faciens omnia——*verbo Virtutis sue,* & omnia aptavit & disposuit sapientia sua, & omnia capiens, solus autem à nemine capi potest. *Thus also Hermas*; Ipse capax *Universorum,* solus immensus est. lib. 2. Mandat. 1.

are plainly an Allusion to, and a Paraphrase of *Isaiab* 44, 24, "*The Lord that maketh all Things, that stretcheth forth the Heavens — by Myself.*" Which words *Irenæus* so understands, as to signify, not that *the Father* did all in his *own Person*, but by the *Ministry* [*inenarrabile ministerium*] of his *Son* and *Spirit*, by whom the *Will of the Father* is as *punctually* performed, as the *Will of a Man* is by his *Own Hands*. Whereas, on the contrary, many of the *Antient Hereticks* fancied the *World* to have been made by *Angels* far *remote* from *God*, and not acting in *immediate obedience to his Will*. The *Second Part* of the Passage you cite, is in the *37th chap. of the 4th Book*: Where *Irenæus* says; (1) "*God has always present with him his Word and Wisdom, the Son and Spirit, By whom, and in whom, he made all things according to his own Free Will and Pleasure.*" In which Passage he plainly ascribes (as he does every where else) to the *Father Alone*, the *whole Supreme Power and Authority*; And both in These and the preceding Words, represents the *Son* and *Spirit* to be as it were *God's Hands*, by whose *ministration* He (according to *his own free Will and Pleasure*) *form'd* and *fashion'd* the *World*; having first (as he intimates in the lines presently following,) produced "*the* (2) *Sub-*

(1) Adest ei im ei semper verbum & sapientia, filius & Spiritus, per quos & in quibus omnia liberè & Sponte fecit. *Lib.* 4. c. 37.

(2) Ipse a semetipso substantiam Creaturarum — accipiens. *ibid.*

stance of the Creatures from Himself," i. e. from his own original, underived Power. To which Purpose he cites with Approbation a remarkable Passage of (1) Hermas: And adds presently after, that the Son (2) "RECEIVES the Power of all Things from Him, who is the One God, the Father who is above all; Agreeably to our Lord's own Words, All Things are delivered unto me from my Father." Which Power or Dominion Irenæus supposes to have Then become (3) Plenary over all Things both in Heaven and Earth and under the Earth, when he had been Incarnate and was Risen from the Dead.

You add another *"Passage or two"* from Irenæus, *"to show that he looked upon the Son as the Only True God, as well as the Father. He observes (you say) that the Holy Scrip-^{p. 23, 24.} tures never call any Person Absolutely God or Lord, besides The Only True God; and yet presently after takes Notice, that both Father and Son are by the same Scriptures ABSOLUTELY so called. For though Abso-*

(1) Καλῶς ἐν εἶπεν ἡ γραφή ἡ λέγουσα. ὡς ὅτι πᾶντων πιστοῦ, ὅτι εἰς ἐστὶν ὁ θεός, ὁ πᾶντα κτίσας, καὶ καταρτίσας, καὶ ποιήσας ἐν τῷ μὴ ὄντι εἰς τὸ εἶναι τὰ πάντα. *ibid.*

(2) *Unus Deus Pater, qui super omnes.* — Similiter autem & Dominus, *Omnia mihi, inquit, tradita sunt a Patre meo.* — Ab eodem, qui omnia verbo fecit & sapientia adornavit, *Accipiens omnium potestatem. ibid.*

(3) Agnus qui occisus est, [&] sanguine suo redemit nos; ab eodem, qui omnia Verbo fecit, & sapientiâ adornavit, accipiens omnium potestatem, *quando verbum caro factum est; ut quemadmodum in cœlis principatum habuit verbum Dei, sic & in terra haberet Principatum, quoniam homo iustus; — principatum autem habeat eorum quæ sunt sub terra, ipse primogenitus mortuorum factus. ibid.*

“lutely *be not there express’d, yet* (you tell us) *’tis necessarily implied, and is undoubted-ly the Author’s Meaning.*” And in your Marginal Note, you would perswade your Reader further, that he “*applies the Title of Solus Deus to Christ, lib. 5, c. 17.*” Now nothing, I think, can be more evident, than that *Irenæus* in these very Chapters, from whence you would have your Reader infer that he look’d upon the Son to be “*The Only true God,*” intended to show directly on the contrary, that the Father alone is (*absolutely speaking, and in the Supreme Sense*) *The Only true God*; and that the Son RECEIVES all Power and Authority from him, and is on *This Account justly stiled Lord and God also*: the Father being the *Supreme God, and Lord of all*, even of the Son himself, at the same time that the Son is justly and truly stild *God*. The *True and Only God*, mentioned in your *first Passage*, is evidently meant of the Father; As appears both from the (1) *Words themselves*, and also from their having a direct Reference to what he had before proved in the *Sixth Chapter*, out of which your *Second Passage* is taken. The first words of which sixth Chapter, [*Neq; igitur, Neither Therefore, &c.*] show that the Person who is there stiled “*definitively and absolutely*

(1) Manifestè ostensum est, quoniam nunquam neq; *prophete*, neq; *Apostoli*, alium Deum nominaverunt, vel Dominum appellaverunt, præter *verum & Solum Deum*. To which you ought to have added the Words immediately following: Multo magis *ipse dominus*, qui & Cæsari quidem quæ Cæsaris sunt, reddi jubet; & quæ Dei sunt, Deo. lib. 3. c. 8.

God," is That Person concerning whom in the whole preceeding Chapter *Irenæus* had at large been proving that (1) *Christ would not have preached him to be God, and the God of the Universe, and the Supreme King, and His Father, had he known him to be* [what the *Valentinians* pretended] *the Product of &c.* And that (2) *the Apostles of our Lord, taught the Nations to worship the True God; and to wait for HIS Son Jesus Christ, who redeemed us with his Blood.* Then follows the Passage you imperfectly cite, which is the Conclusion of the preceeding Argument: (3) "*Neither therefore would our Lord, nor the Holy Spirit, nor the Apostles, have call'd HIM God, absolutely and definitively; who was not God, God truly, [or, the True] God. Neither would they have called any one Lord personally, (or, in his own Person,) but God the Father, who is Lord of all; and his Son, who*

(1) *Veritas ergo dominus noster existens, non mentiebatur: & quem sciebat esse Labis fructum, non utiq, deum confiteretur, & Deum omnium, & Summum regem, & Patrem suum. lib. 3. c. 5.*

(2) *Gentes autem iterum docebant Apostoli, ut — Verum colerent Deum, — & ut expectarent filium ejus Iesum Christum, qui redemit nos de Apostasia Sanguine suo. ibid.*

(3) *Neq; igitur dominus, neq; Spiritus Sanctus, neq; Apostoli, eum qui non esset Deus, definitivè & absolutè Deum nominassent aliquando, nisi esset verè [in editis, Verus] deus; neque Dominum appellassent aliquem ex sua persona, nisi qui dominatur omnium Deum patrem, & filium ejus, qui dominum Accepit a patre suo omnis conditionis; quemadmodum habet illud, dixit dominus domino meo, &c. — Verè igitur cum pater sit dominus, & filius verè sit dominus, — filium significat a Patre Accepisse potestatem ad judicandum Sodomitas propter iniquitatem eorum. c. 6.*

“ *RECEIVED* from his Father the Domi-
 “ nion over the whole Creation ; as the Psal-
 “ mist hath it, *The Lord said unto my Lord, &c.*”
 After which, he observes that the Son is That
Lord who rained upon Sodom and Gomorrha
Fire and Brimstone from the Lord out of Heaven ;
 “ having *RECEIVED* from the Father
 “ *Power* to judge the Sodomites for their Ini-
 “ *quity.*” Then he proceeds to show, that
 the Son is stil’d *God* as well as *Lord*, from that
 Passage of the Psalmist ; *Thy Throne, O God,*
is for ever and ever ;—wherefore God, even
Thy God, hath Anointed Thee, &c. Showing in
 what Sense the *Son* is *God* ; Not as being so in
 the *Supreme* and *Absolute* Sense, which is di-
 rectly contrary to his Whole Reasoning ; but
 as being (1) *God’s Anointed, Our Lord, and*
Our God. And as an undeniable Evidence,
 that the Person, who in This and the whole
 foregoing Chapter is by *Irenæus* asserted to have
 been preach’d both by *Christ himself* and his
 Disciples as *God absolutely* or *The one true God,*
 is no other than the Person of the *Father* ; he
 concludes with a most solemn Prayer to God
 the Father, “ *who is, he says, (2) the Only and*
True God ; through our Lord Jesus Christ.”
 This is the plain and entire Sense of *Irenæus*
 in *These Passages*, which you have *very imper-*
fectly offer’d to your Reader. Nor can any

(1) Dei Appellatione signavit Spiritus & eum qui ungitur
 filium. ibid.

(2) Qui es solus & verus Deus, super quem alius deus non
 est, per dominum nostrum Iesum Christum. ibid.

thing be more clear and evident, than that the Sense of *Irenæus*, throughout his whole Writings, is, that *God the Father alone* is (1) *God absolutely*, the *One God Almighty*, and (in the *Eminent* or *Supreme* Sense) *the Only True God*. I refer you to several Passages in the Margin; and shall here transcribe One only, which lay before you (had you been pleased to observe it,) and which the Author gives as the Sum and Explanation of what he had before prov'd.

“ (2) It being (*says he*) plainly prov'd already, (which shall also be yet more evidently shown hereafter) that neither the

“ Prophets, nor the Apostles, nor our Lord

(1) Τὸ γὰρ Ἰωάννης ἓνα θεὸν παντοκράτορα, καὶ ἓνα μονογενῆ υἱόν Ἰησοῦν κηρύσσοντες. lib. 1. c. 1. P. 41. *Again*; ἡ μὲν ἐκκλησία παραλαβῆσα τὴν εἰς ἓνα θεὸν πατέρα παντοκράτορα πίστιν, καὶ εἰς ἓνα υἱόν Ἰησοῦν. lib. 1. c. 2. *Again*: Cum tenemus autem nos regulam veritatis, id est, quia sit *unus Deus omnipotens*, qui omnia condidit *per verbum suum*: — Hic *Pater* domini nostri Iesu Christi. lib. 1. c. 19. *Again*: Hic *Deus* est *Pater* domini nostri Iesu Christi: Et de hoc *Paulus Apostolus* dixit, *unus deus, pater, qui super omnes, & per omnia, & in omnibus nobis*. lib. 2. c. 3. *Again*: *Solus unus Deus* Fabricator, — hic *Pater*. lib. 2. c. 55. *Solus* hic *Deus* invenitur, qui omnia fecit, *solus omnipotens, & solus pater*. ibid. *Again*: Suâ sententiâ & liberè fecit omnia, cum sit *Solus Deus, & solus dominus, & solus conditor, & solus pater*. lib. 2. c. 1. *Again*: Regulam veritatis constituere in Ecclesia, quia est *unus Deus omnipotens*, qui *per verbum suum* omnia fecit. lib. 4. c. 11.

(2) Oftenso hoc igitur hic planè, (& adhuc ostendetur manifestius,) neminem alterum dominum vel Deum, neq; prophetas, neq; apostolos, neq; dominum Christum confessum esse ex sua persona, sed præcipuè Deum & dominum: prophetis quidem & apostolis patrem & filium confitentibus; alterum autem neminem, neq; Deum nominantibus, neq; dominum confitentibus: & ipso domino *Patrem tantum Deum & dominum eum, qui Solus est Deus & Dominator omnium*, tradente discipulis: sequi nos oportet, siquidem illorum sumus discipuli, testimonia illorum. lib. 3. c. 9.

Of the Unity of God.

“ Christ, declared Any other to be in his Own
 “ person Lord or God, but Him who is in
 “ the *eminent* Sense *God and Lord*; The Pro-
 “ phets and Apostles acknowledging indeed the
 “ Father and the Son; but styling no Other per-
 “ son God, nor acknowledging any other to
 “ be Lord: And our *Lord himself* teaching his
 “ Disciples, that *the Father ONLY* is *That*
 “ *God and Lord who is the Only God and Lord*
 “ *of all*: We ought therefore, if we will be
 “ Followers of *Them*, to adhere to *Their* Testi-
 “ monies.”

P. 23.

After This, the Reader may well be surprized to find you *asserting*, that *Irenæus* “ *applies*
 “ *the Title of [Solus Deus] The Only God, to*
 “ *Christ.*” Had you *cited* the Words, you would
 have saved me the Trouble of any other Confu-
 tation. For nothing can be plainer, than that the
 Title of *Solus Deus*, [*The Only God*] is, in the Place
 referr’d to by you, apply’d to *God the Father*
only; so as, in the very Nature of the Expressi-
 on, to show that it is impossible to be apply’d
 to *Christ*. Upon our Lord’s having said to the
 Paralytick Man, *Thy Sins be forgiven thee*,
 Mat. 9, 2; *Irenæus* (1) remarks, *that* “ in re-
 “ mitting the Sins, he both cured the Man,
 “ and at the same Time plainly showed Who

(1) Peccata igitur remittens, hominem quidem curavit, semetipsum autem manifestè ostendit quis esset. Si enim nemo potest remittere peccata, nisi *Solus Deus*; remittebat autem hæc *Dominus*, & curabat homines; manifestum est quoniam *ipse* erat *Verbum Dei*, filius hominis factus, à Patre *potestatem* remissionis peccatorum *Accipiens*, quoniam homo & quoniam Deus. *lib. 5. c. 17.*

“ himself was. For if no one can forgive
 “ Sins, but God only ; and yet our Lord did
 “ forgive them, and cured the Man ; ’Tis evi-
 “ dent that he was” [N.B. not, *The Only*
God, but] “ *the Word of God*, made the Son of
 “ Man, and RECEIVING from his Father
 “ the Power of forgiving Sins, because he was
 “ Man, and because he was God.” Can any
 thing be clearer, than that the Title of [*Solus Deus*] is here applyed to the *Father*, who
 Gave Christ the Power to forgive Sins? And
 is it not absurd to say, that *The Only God, who*
Alone can forgive Sins, RECEIVED the Power
 of remitting Sins? The whole preceeding Rea-
 sonings of *Irenæus* in that Chapter, distinctly
 show, (1) “ that *God the Father, the Lord and*
 “ *Creator of the Universe, is The One and Only*
 “ *God, who loved us in Christ, and gave us*
 “ *Commandments, and forgave us our Sins :*
 “ *Whose Son, and Word, Christ shewed himself*
 “ *to be, when he pardoned Sins.*”

One Passage more, which you * *elsewhere* * P. 54.
 cite out of This Author, is very proper to be
 taken notice of here. “ No one, says (2) he,
 “ who has Any Superiour, and is subject to Ano-
 “ ther, can be called GOD or GREAT
 “ KING.” What you would hence infer,
 (very plausibly to an English Reader,) is ; that
 Christ, being by *Irenæus* stiled *God*, must con-

(1) *Deus & Dominus, Pater & Creator unversorum, unicus*
 & *Solus* est, qui nos in Christo dilexit, præcepta dedit, & remi-
 sit nobis Peccata : Cujus *filium* & verbum sese *Christus* proba-
 vit, cum peccata condonaret.

(2) See the next Page.

Of the Unity of God.

frequently be by Him supposed to have *no Superiour*. It might be sufficient to have shown, from *numberless other* Passages, wherein he expressly asserts the *Superiority* of the *Father* to the *Son*; that, what you intended to suggest, cannot possibly be his Meaning *here*. But indeed, the Connexion and Construction of the *Place itself*, evidently shows his True Meaning. Speaking of (1) "*The One True God, the Father*;" he argues, that (2) "*Besides Him there is no other God*;" because, "*otherwise, Our Lord would not in That Text, (swear neither by Heaven, for it is the Throne of God, nor by Jerusalem, for it is the City of the Great King,) have stiled him [absolutely, ὁ Θεός] God, and [ὁ μέγας βασιλεὺς] The Great King, in such a manner of Expression as excludes all either Superiority or Comparison. For no one, who has Any Superiour, and is Subject to Another, can be called [thus absolutely, ὁ Θεός] GOD, or [ὁ μέγας βασιλεὺς] THE Great King.*" The True Inference from these Words of *Irenæus*, (who in numberless Places ex-

(1) *Unum & verum Deum, ——— qui est Unus Deus & Unus Pater. ——— Dominus non præcepisset discipulis suis Unum scire Deum, & hunc eundem solum vocare Patrem, ——— Unum vocare Patrem & Deum, ——— si non hic solus est Deus & Pater.* Lib. 4. c. 1.

(2) *Nè juraveritis in totum; neq; in cœlum, quoniam Thronus est dei, ——— neque per Hierusalem, quoniam Civitas est Magni Regis. Hæc enim in Fabricatorem manifestè dicta sunt, ——— & præter hunc Alius non est Deus. Cæterum, à domino neque Deus neque Magnus Rex diceretur; hujusmodi enim nec comparisonem, nec ullam recipit superlationem. Qui enim super se habet aliquem Superiorem, & sub alterius potestate est; hic neq; Deus, neq; Magnus Rex dici potest.* cap. 5.

pressly

precisly asserts the *Father* to be *Superiour in Authority* to the *Son*, and the *Son* to be *subject* to the *Father*) evidently is, (directly contrary to what you would hence suggest,) that though Christ really and truly is both *King* and *God*, yet he is not *absolutely* [ὁ Θεὸς or ὁ μέγας βασιλεὺς] *THE Supreme God*, or *THE Great King*.

The Reader will excuse my being thus large in Vindication of this Primitive Writer, whom you have very greatly misrepresented: There being no Writer in all Antiquity more full and exprefs in declaring the *personal Unity* and *Supremacy* of *The One God*, even the *Father*; and the *real Subordination* of the *Word*, his *Son*, to him. To whom he (1) gave *Commandment*, when he made all Things *By him*: (2) *Whom*, with the whole Creation, he *sustains*. *By whom*, as the (3) *Minister* and *Revealer* of his *Will*, he manifested himself *when* and *how* and *to whom* he himself pleased, in all Ages of the World. Which

(1) Cui ergo precepit? Verbo scilicet, per quod cœli firmati sunt, &c. *Whence he concludes*; ita ut is quidem qui omnia fecerit verbo suo, [as Grabe observes from the Arundel MS, and which no doubt is the truer reading than cum verbo suo,] justè dicatur Deus & dominus Solus. Iren. lib. 3. c. 8.

(2) Pater enim Conditionem simul & Verbum suum portans, & verbum portatum à Patre. *Whence presently he infers*: Sic unus Deus pater ostenditur, ——— & ipse est caput Christi. lib. 5. c. 18. [This Chapter immediately follows That which you referred to for Christ's being stiled Solus Deus.]

(3) Omnia autem filius administrans patri, perficit ab initio usq; ad finem. ——— Revelat omnibus patrem, quibus vult, & quando vult, & quemadmodum vult pater; & propter hoc in omnibus, & per omnia, unus Deus Pater, & unum verbum. lib. 4. c. 14. Ministrat enim ei ad omnia — filius. ibid. c. 17. Ministrans patris sui Voluntati. lib. 5. c. 26.

(1) *Word* was sent by him in our Flesh, and suffered for our Sins; and (2) received from him, on Account of his Incarnation and Sufferings, *all Power both in Heaven and Earth.*

P. 24.

P. 22, 57.

Concerning *Tertullian*, whom you here cite again, I have spoken largely above, p. 77. But you here cite another Passage from him, which you say is "*full and clear*" to your Purpose. To what Purpose? To show that the Son is himself "*The One Supreme God?*" God "*in the same and in as high a Sense as the Father himself?*" No: But only to show that *Tertullian* imagined the Son to be a *small Part* of the Father's Substance, as a Sun-Beam is of the immense Body of the Sun: He was a *Montanist* when he wrote the Book you cite; and acknowledges that the (3) greater Part of Christians were *afraid* he was going to destroy the *Unity* and *Supremacy* of God. And yet he went no further than to make the Son a (4) *PART* of the *divine Substance*, emitted by the (5) *Will* of the

(1) *Ipsam Verbum dei incarnatum, suspensum est super lignum. lib. 5. c. 18. See above, P. 61.*

(2) *Filium ejus, qui dominium Accipit a patre suo omnis conditionis; quemadmodum habet illud, dixit dominus domino meo, sed a dextris meis, &c. lib. 3. c. 6. Again: Accipiens omnium potestatem, quando verbum caro factum est, &c. lib. 4. c. 37.*

(3) *Advers. Prax. c. 3. Simples, — quæ major semper credentium pars est, — expavescunt ad OEconomiam, — se verò unius Dei cultores præsumunt.*

(4) *Ibid. c. 9, & 26. Concerning the Valentinian and Gnostic προβαλοι, (the first of which, Irenæus tells us, they made ὑποθετεῖν καὶ ὡς τὸ προβαλόντι, lib. 1. c. 1.) see Tertull. adv. Prax. c. 8. & Bull. Defens. Fid. Nic. Sess. 3. cap. 10. §. 15, 16.*

(5) *Ibid. c. 5, & 27. See Waterland's Defense, p. 145, 158.*

Father,

Father, *when* the Father pleased; and having had no *distinct* (1) *Personal Existence*, as a Son, before That Emission. And he is express, that the Son always acts according to the (2) *Command and Will* of the Father.

To the Passage cited from *Tertullian*, you ^{P. 24.} add one out of (3) *Irenæus*; which, according to *your* Sense of it, is attended with this evident Absurdity, that *another Person* can Put all Things in Subjection under the Supreme God.

You next cite *Athenagoras*, whom you call ^{P. 26.} “*a Learned and judicious Writer.*” But whoever reads his Book, will see that he understood Christianity very imperfectly, and is full of very obscure Notions. And *This very Doctrine* he describes in a Way directly condemned by (4) *Justin Martyr*, and even by (5) *Athanasius* himself, for *Gnostic* or *Sabellian*; making the *Holy Ghost* an Emanation, (6) *like a Ray shot forth from the Sun, flowing from it, and returning into it again.*

You acknowledge that he has “*proved at large, that there is but one God, the Father;*”

(1) Ibid. c. 5, 6, 7. Et adv. Hermog. c. 3.

(2) Quæ mandatus est a Patre, ea & loquitur: Nec suam, sed Patris perfecit voluntatem. ibid. c. 8.

(3) Non ergo alius erat qui cognoscebatur, & alius qui dicebat, nemo cognoscit patrem; sed unus & idem, omnia subjiciente ei patre, & ab omnibus accipiens testimonium, quoniam verè homo, & quoniam verè Deus. Lib. 4. c. 14.

(4) Dial. cum Tryph. sub finem. See Dr. Clarke's Reply to Mr. Nelson, p. 158.

(5) De Synod. Nic. Decret. Tom. 1. P. 259.

(6) Ἀπορίαν εἶναι φασὶν τῷ Θεῷ, ἀπορίαν δὲ ἐπαναφερόμενον, ὡς κατὰ τὴν ἡλικίαν, pag. 40.

P. 26.

Adding immediately, νοῦμεν γὰρ (or νοῦμεν δὲ) καὶ υἱὸν τῷ Θεῷ. Which words you thus interpret: “*we comprehend and include the Son in That One God.*” You ought to have said, agreeably to your own preceeding Words, “*in That One God, the Father.*” In what Sense *Athenagoras* thought the *Son* to be included in the *Father*, will appear presently: But the Sense of the words now cited, is *This* only; *We understand or, acknowledge also the Son of God.* But “*the Son* (you say) “*is by him called the Mind and Word of the Father, and declared to be Uncreated and Eternal: and in another place he very plainly comprehends Both in the One God.*” The Words you refer to, are; (1) “*We are not Atheists, seeing we acknowledge God the Maker of the Universe, and his Word which is from him:*” Which is quite another thing from so “*comprehending Both in the One God,*” as that One is as much “*the One Supreme God*” as the Other. Nor does *He* (though That is no part of the Controversy between us) any where say or suppose *the Son*, the *generated Person*, as such; but only the *Mind* or *internal Reason* of the *Father*, to be [αἰδιος] *Eternal*. On the contrary, he expressly affirms that (2) “*the Unbegotten God is Alone Eternal.*” The Whole of his Notion, is *This*: Having shown

(1) Ὅσα ἰσχυρὰ ἄθεοι, θεὸν ἄγοντες τὸν ποιητὴν τῶν πάντων, καὶ τ. παρ’ αὐτοῦ λόγον. P. 122.

(2) Μόνος αἰδιος ὁ ἀγέννητος θεός. *Ibid.*

that

that there is (1) but “One unbegotten, eternal, invifible, impaffible, incomprehenfible God, —who made all Things by his Word; The Son of God,” *he adds*, “is the Word of the Father in Idea and Energy; For all Things were made By and Through Him.” This *Son* or *Word* of God, he fupposes to have been originally the *internal Reason* or *Understanding* of the Father. “The Son of God,” *says* (2) *he*, “is the *Mind* and *Reason* of the Father.” And how this *Reason* (he thought) was *generated* into a *Son*, he thus declares. “If ye would know what is meant by *SON*, it is the *First-Offspring* of the Father; not as being one of thofe Things which are *made*, (for God, being an eternal Mind, an eternally rational Agent, had in himfelf His Reason from the Beginning;) but [*it was a Son*] as proceeding (*or* going forth) from him energetically, when the World was to be created.” The Greek Words (as well as the *Notion* itfelf) are very *obfcure*, and probably corrupt. But it feems to have been his Opinion, that the *Word* or *Son* was ori-

(1) Ἐνα τὸν ἀγέννητον, καὶ αἰδίον, καὶ ἀόρατον καὶ ἀπαθῆ καὶ ἀκατάληπτον καὶ ἀχώρητον, — ὑφ’ ᾧ γέγνηται τὸ πᾶν διὰ τῆς αὐτοῦ λόγου. — Ἔστιν ὁ υἱὸς τῆς Θεῆς, λόγος τοῦ πατρὸς ἐν ἰδέᾳ καὶ ἐν ἐνέργειᾳ πρὸς αὐτοῦ γὰρ καὶ δι’ αὐτοῦ πάντα ἐγένετο. P. 37, 38.

(2) Νῦν καὶ λόγος τοῦ πατρὸς, ὁ υἱὸς τῆς Θεῆς· εἰ δὲ — σκοπεῖν ὑμῖν ἐπεισιν ὁ παῖς ἢ βέλεται, ἐγὼ διὰ βραχείαν, παρῶτον γέννημα εἶναι τῷ πατρὶ, ἐχ’ ὡς γενόμενον, [ἐξ ἀρχῆς γὰρ ὁ Θεὸς, τοὺς αἰδίδοντες, εἶχεν αὐτὸς ἐν ἑαυτῷ τὸν λόγον, αἰδίως λογικὸς ὢν,] ἀλλ’ ὡς, (τῶν ὑλικῶν ἐνυμπαίντων, ἀπὸ τοῦ φύσεως καὶ γῆς ὀχλείας ὑποκειμένων δίκην, μειγνυμένων τῶν παχυμερεσέραν πρὸς τὰ κατώτερα, ἐπ’ αὐτοῖς) ἰδέα καὶ ἐνέργεια εἶναι προελθόν. Ibid. Sect. 10.

ginally the *internal self-existent Reason* of the Father, *That very Reason* by which the Father is (as he expressly says) a *rational Person or Agent*: And that the *Going forth*, or *external Operation or Energy* of *this Reason* in the Creation, was the *Production or Generation* of the *Word* into a *Son*, a distinct *Begotten Person*, having Life in himself. Bishop (1) *Bull* (though he labours to explain it otherwife,) acknowledges that *Athenagoras* meant, "*that the Son is the same with respect to the Father, as the internal Reason is to the Mind of Man.*" And *Suffridus*, the Learned Commentator upon *Athenagoras*, freely owns, that this Author meant by the *Son's* being the *Word*, that he was the *rational Faculty of God the Father*, and, as such, was (2) "*Unbegotten and Coëternal with him; because the Father was never any more without his Word, that is, without his Reason, than a living Creature is without Life.*"

Upon the Whole therefore; if This Author meant *really and literally* that the *Son* was the *internal unoriginated Reason* of the *Father*; then the *Generation of the Son* is with Him merely *Metaphorical*, and the Notion is perfectly *Sabellian*. On the contrary, if the *Generation* he speaks of, be *real and literal*; then his styling the *Son* the *internal Reason* of

(1) Ita ut filius Dei intelligatur Verbum patris; quod nempe se habeat ad patrem, ut ad mentem humanam verbum ejus interius. *Defens. Fid. Nic. c. 5. P. 203.*

(2) *Ingenitus & coævus patri; quod pater sine verbo, sine ratione nunquam fuerit, sicut nec animal ullum sine vita. Comment. in Athenag. Edit. Ox.*

the Father, is but *Metaphorical*, and means only (what *Justin Martyr* distinctly expresses,) that *as* one Fire is lighted from Another without Any division or diminution of the First in which it potentially existed, *so* (allowing always for the difference between *unintelligent Necessity* and *intelligent Agency*.) the Son was (by the incomprehensible *Power*, *Act*, and *Will* of the Father,) generated from the *Mind of the Father*, that is, from the Father himself, (without any division, alteration, or diminution, either of the Substance or Perfections of the Father,) a complete *Image* and *Representation* of Himself. See *below*, on *Qu. XXIX.*

Which soever of These was his true Meaning; there are *Two* Fundamental Points, α in which This Author (with all other Antient Writers unanimously,) differs from *Your* Notion. *First*, His Notion never supposes any real *generation* of the Son, but what truly *IS* an *Act* of the Father; whereas *yours* never supposes any *generation* of the Son, but what truly *IS NOT* an *Act* of the Father. *Secondly*, He never upon Any Account supposes (as *you* do) *Two Persons* of equally *SUPREME Authority and Worship*; but always ascribes every thing the Son does, to the *SUPREME Authority and Will of the Father*. On which depends the *Meaning of the U. C. C.*, or the True Notion of the *Unity of God*; which (you must remember) is the single Point in Question between us.

What has been said, may be illustrated, by showing distinctly what *Other Antient* Wri-

ters have said upon This Head. The Words of *Tatian* are. (1) "God was in the Beginning. Now by the Beginning, we understand God's Rational Power, (or the Power of the *Logos*.) For the absolute Lord of the Universe, being himself the Substance" [or Ground of Existence] of all Things; in respect of no Creature's being yet made, existed Alone. But in as much as he had the Power of creating all Things, he himself was" [potentially] "the Substance of all Things visible and invisible, and all Things were with him. For by his rational Power" [i. e. as being a rational Agent, λογικὸς ὢν, so *Athenagoras*,] "Himself and his internal Reason subsisted with him. Now by the simple Efficiency of his Will, this Reason [or Word] proceeded forth. And not going forth in vain," (κατὰ κενῶν, as a Mere Word, ἀνυπόστατος; but being really ὁσιωμένον,) "became the First-born Work of the Spirit." This is the best I can make of this obscure Author, himself of no Great Authority among the Learned, and his Words very probably corrupt. All that I desire the Reader to observe, is, that (after all the straining that can be put upon his Words; still) the *Two Observations* I just now made

(1) Θεὸς ἦν ἐν ἀρχῇ. πλὴν ἢ ἀρχὴν, λόγος δυνάμιν παρελήφμεν· ὁ δὲ δεσπότης τῶν ὅλων αὐτὸς ὑπάρχων τῷ παντός ἢ ὑπόστασις, κατὰ μὲν πλὴν μηδέπω γεγενημένην ποίησιν, μόνος ἦν· καθὼς ἢ πᾶσα δυνάμεις, ἐρετῶν τε καὶ ἀοράτων αὐτὸς ὑπόστασις ἦν, σὺν αὐτῷ τὰ πάντα σὺν αὐτῷ ᾧ, Ἀλλὰ λογικῆς δυνάμεως, αὐτὸς καὶ ὁ λόγος, ὃς ἦν ἐν αὐτῷ, ὑπέστησε. Σελήματι δὲ τῆς ἀπλότητος αὐτῆς προσηλὰ λόγος. ὁ δὲ λόγος ἔστι κατὰ κενῶν χωρῆσας, ἔργον πρωτότοκον τοῦ πνεύματος γίνεται. *Orat. ad Græcos. P. 145.*

upon *Athenagoras*, will equally hold concerning *This Author* likewise.

Tertullian, as I have already observed, was so presumptuous as to say, expressly, that (1) “*God was not always a Father, and that there was a Time when the Son was not.*” And afterwards declares *His* Opinion, that the *internal Wisdom* of God, was begotten and made into a Person, just before the Creation of the World. (2) “*For if, says he, the internal Wisdom of the Lord, which was from him and in him, was not without Beginning; but was begotten and made from That Time, when it began to operate in the Intellect of God for the Disposition of the Works of Creation; much less can any thing that is external to the Lord, be without Beginning.*” Whence he presently argues, that (3) “*the Father is more Antient than the only-begotten and first-begotten Word, the Son of God.*” Again; He expresses his Notion more fully, against *Praxes*: Saying, that (4) “*before the Creation of the World,*
“ until

(1) Adv. Hermog. c. 3.

(2) Si enim *intra* Dominum quod ex ipso & in ipso fuit, sine *Initio* non fuit; *sophia* scilicet ipsius, exinde *nata* & *condita*, ex quo in sensu Dei ad opera mundi disponenda cœpit agitari: multo magis non cœpit sine *initio* quicquam fuisse, quod *extra* dominum fuerit. *Ibid.* c. 18.

(3) Quale est ut filio Dei, Sermone unigenito & primogenito, aliquid fuerit præter patrem *Antiquius*; & hoc modo utique *Generosius*; nedum quod innatum nato *fortius*, & quod in factum *facto* validius? *Ibid.*

(4) Ante mundi constitutionem, ad usque filii generationem, — deus erat *Solus*, ipse sibi & mundus & locus & omnia. Solus autem, quia nihil aliud extrinsecus præter illum.
Cæte-

Of the Unity of God.

“ untill the *Generation* of the *Son*, God was
 “ alone, being to Himself both *World* and
 “ *Place* and *all Things*. So *Alone*, as that
 “ there was nothing *External* to him. But
 “ yet not absolutely *Alone*; For he had with
 “ him his *own Reason*, which was in
 “ Him. For God is a *rational Agent*, and
 “ *Reason* was in him first; and so all things
 “ were From him. Which *Reason*, is his
 “ *Intellect*. This the *Greeks* call *Logos*:
 “ And *We* give the *same Appellation also* to
 “ the *Word*. Whence it is now usual with
 “ some amongst us, by an improper Interpretation,
 “ to say that *the Word was with God*
 “ *in the Beginning*; whereas it is more proper,
 “ to account *Reason* to be *before* it. For *the*
 “ *Word* did not proceed from God, *from the*
 “ *Beginning*: But he had his *Reason* in him,
 “ even *before the Beginning*. Nay, and the
 “ *Word* it self, hath its Subsistence in *Reason*:
 “ Which shows that *Reason* is *Prior* to
 “ it, being as it were its *Substratum*. But
 “ even This Distinction is of no Great Mo-

Cæterum ne tunc quidem Solus; habebat enim secum, quam habebat in semetipso, *rationem* suam scilicet. *Rationalis* enim Deus, & *Ratio* in ipso prius: & ita ab ipso omnia. Quæ ratio, *sensus* ipsius est. Hanc Græci *λόγον* dicunt; quo vocabulo etiam *Sermonem* appellamus. Ideoq; jam in usu est nostrorum, per simplicitatem interpretationis, *Sermonem* dicere in Primordio apud Deum fuisse, cum magis *rationem* competat *Antiquiorem* haberi: quia non *Sermonalis* a principio, sed *rationalis* deus etiam ante principium; & quia ipse quoq; Sermo ratione consistens, *priorem* eam ut substantiam suam ostendat. Tamen & sic, nihil interest. Nam etsi Deus nondum Sermonem suum miserat, proinde cum cum ipsa & in ipsa ratione intra semetipsum habebat, tacite cogitando & disponendo secum, quæ per Sermonem mox erat dicturus. *Adv. Prax. c. 5.*

“ment:

“ ment. For tho’ God had not yet *emitted*
 “ his *Word*, nevertheless he had it within
 “ himself, *with* and *in* his *Reason*; Tacitly
 “ conceiving and forming within himself
 “ those Things, which he intended presently
 “ to *speak forth* by his *Word*.” Now This
Speaking forth by his *Word*, By which all
 Things were formed, and made to appear in their
 proper Substances and Kinds; was, as This Writer
 “ thought, the (1) perfect Generation of the
 “ *Word*: it having had a Production before, un-
 “ der the Name of *Wisdom*: by which God form-
 “ ed and disposed in his own Mind those Things,
 “ which afterwards (by the same *Wisdom* spoken
 “ forth, and then becoming properly the *Word*,)
 “ he created externally.” This is the Substance
 of Tertullian’s obscure *Metaphysical* Language.
 He compares the *Word* of God to the
 internal *Word* or *Reason* arising from the
 Thought and Reflection of a *Man*’s Mind, and
 becoming *Verbal* by being contained in *Words*
tacitly or *mentally* expressed. But whereas
 the *External Word* of a *Man* is formed by the
 Vibration of the Air, without having any

(1) Ut primum Deus voluit ea, quæ cum sophiæ Ratione & Sermonem disposuerat intra se, in substantias & species suas edere; ipsum primum protulit Sermonem,——ut per ipsum fierent Univerſa.——Tunc igitur etiam ipse Sermo *speciem* & *Ornatum* suum sumit, Sonum & Vocem; cum dicit Deus, fiat *Lux*. Hæc est *Nativitas perfecta* Sermonis, dum ex Deo procedit; *conditus* ab eo primum ad *Cogitatum* in Nomine *Sophiæ*: Dominus condidit me *initium Viarum*: Dehinc *Generatus* ad effectum; cum pararet cælum, *aderam illi simul*. Exinde eum parem [*the true Reading* (See above, p. 31.) is undoubtedly *Patrem*] sibi faciens, de quo procedendo filius factus est. *ibid.* c. 6, 7.

distinct *personal Subsistence*; he thought the *Word of God*, externally produced, was a *PART* or *consubstantial Emission* of the *Divine Substance*, and so a distinct (1) *Personal* and subsisting Being. And this was the *Doctrine of the Montanists*.

However, in the main, the *Observations* I made *above* (p. 109.) upon *Athenagoras*, are applicable to *This Author* likewise.

Theophilus, Bishop of *Antioch*, expresses himself Thus. “God, *says he*, (2) having
“ his own internal Word (or Reason) within
“ himself, generated it together with his
“ Wisdom” [viz. *the Holy Spirit* ;] “emit-
“ ting it before the Creation of the World.
“ This Word was his *Ministerial Agent* in ma-
“ king Things, and By Him did he make All
“ Things.” *Again*: “His holy Word, *says he*,
“ who was always present with him.” *Again*:
(3) The Truth is, that the Word (or *Rea-*
“ son) was always internally existent in the
“ Heart of God. For before any thing was
“ made, he was his Counsellor, as being his

(1) Quanto magis quod ex ipsius substantia missum est, sine *Substantiâ* non erit? Quæcunque ergo *Substantia* Sermonis fuit, illam dico *Personam*, & illi nomen *Filij* vindico. *ibid.* c. 7.

(2) Ἐχων ἐν ὁ θεὸς τὸν ἑαυτῷ λόγον ἐνδιάθετον ἐν ταῖς ἰδίαις σπλάγχ-
χουσις, ἐγέννησεν αὐτὸν μετὰ τῆς ἑαυτῷ σοφίας ἐξερευξάμενος παρὰ τῶν
ὅλων τῆτον τὸν λόγον ἔχεν ὑπερῶν τῶν ἰσὶ αὐτῷ γεγεννημένων, καὶ οὗ
αὐτοῦ πᾶν πάντα πεποίηκεν.—*Again*: ὁ λόγος ὁ ἅγιος αὐτοῦ, ὁ αἰεὶ
συμπύκνων αὐτῷ. *Ad Autolyc.* P. 81, 82.

(3) Ὡς ἀλήθεια δηγέται τὸν λόγον διαπαντὸς ἐνδιάθετον ἐν καρ-
δίᾳ θεοῦ παρὰ ᾧ τι γινέσθαι, τοῦτον εἶχε σύμβουλον, αὐτοῦ νοῦν καὶ φρό-
νησιν ὄντων ὁπότε ἡ ἡτέλησιν ὁ θεὸς ποιῆσαι ὅσα ἐβλεύσατο, τοῦτον
τὸν λόγον ἐγέννησε προφορικῶν, πρωτότερον πάσης κτίσεως ἢ κενωθεὶς
αὐτὸς τοῦ λόγου, ἀλλὰ λόγον γενήσας, καὶ τῷ λόγῳ αὐτοῦ διαπαντὸς
ἐπιτελεῖν. *Ibid.* P. 129.

“ own Intellect and Wisdom. But when God
 “ *Willed* to make those Things which he had
 “ purposed with himself, he *generated* and
 “ produced this Word (or *Reason*,) so as to
 “ become the *First-born of the whole Creati-*
 “ *on*. Not being himself hereby emptied of
 “ his own Word (or *Reason*,) but *begetting*
 “ the ” [Person styled the] “ Word, and con-
 “ versing always with him.” This *Begotten*
Person, *Theophilus* expressly styles a (1) *mini-*
sterial Agent; and goes so far as to affirm
 him to be, (what he had first shown that
 ’twas impossible for the *Supreme God and Fa-*
ther of the Universe to be, even so much as
 by any (2) *assumed Appearance*,) made (3)
Visible, and (3) *Comprehensible*, and sent in
 certain (3) *particular Places*, in order to do
 the *Will* of Another Person. From which
 Expressions ’tis evident, that the Observations
 made *above*, (p. 109.) upon *Athenagoras*, are
 (if possible) *more clearly true of Theophilus*.

(1) Ὑπεργόν. As above.

(2) Ex primævorum Doctorum sententiâ, Deus pater à nemine unquam, nè per assumptas quidem species, visus est, aut videri potest. *Bull. Defens. Sect. 4. c. 3. §. 4.*

(3) Having said that the *Supreme God and Father of the Universe* is *incomprehensible* [ἀχωρητός,] and not contained in any particular Place, [ἐν τόπῳ οὐ εὐρίσκεται,] P. 129; (for which Reason he had observed before, that he is *invisible*, P. 14;) he declares that the *Word*, representing the *Person of the Father and Lord of all*, descended into *Paradise* to converse with *Adam*. *ibid.* And presently after, he says; ὅπου ἂν βέλεται ὁ πατήρ τῶν ὅλων, πέμπει αὐτὸν (τὸν λόγον) εἰς τινα τόπον ὃς παραγινόμενος καὶ ἰσχύεται, καὶ ὁρᾶται, πεμπόμενος ὑπ’ αὐτοῦ, καὶ ἐν τόπῳ εὐρίσκεται. p. 130. Upon which and the like Passages, the Learned Bishop *Bull* says: Fateor me ad istum lapidem olim offendisse. And; Ad mira ista Patrum dicta, quis non planè obstupescat! *Defens. Sect. 4. c. 3. §. 1. & 4.*

The Learned Bishop Bull (1) indeed is desirous to have it thought, that *Theophilus* supposed the Word to have been as much a *Son*, a *begotten Person*, really ὑπερῶς and ἑσπεμένῳ, before the only generation of him ever mentioned by *Theophilus*, as After it. And This he infers from *Theophilus's* styling the *internal Word* or *Reason* of God, his *Counsellor*; and saying that he was *Always with God*, and that God *Always conversed with him*. But that the Inference he draws from these Expressions, does not follow; is evident from what the Learned Bishop had himself just before observed upon a Passage of *Tatian* to this very Purpose, viz. that 'tis a very common Expression, (2) "*No Body was with me, but my self.*" And he accordingly allows, that God may be said to be *present with Himself*. And afterwards, on this very Argument, he produces (3) *Tertullian* describing a Man talking and conversing with *Himself*, i. e. with the *Reason* of his own *Mind*. Besides; When *Theophilus* says that God *conversed Always with his Word*, he may very well be understood in *That Passage* to mean, *After* he was *begotten*. For his Phrase is; "*Beget-*

(1) *Defens. Fid. Nic. Sect. 3. c. 7. P. 215.*

(2) *Nemo mecum erat præter meipsum. Defens. Fid. Nic. Sect. 3. c. 6. p. 211.*

(3) *Vide cum tacitus tecum ipse congredieris ratione; — Quodcumq; cogitaveris, Sermo est; quodcumq; senseris, ratio est. Loquaris illud in animo, necesse est; & dum loqueris, conlocutorem pateris Sermonem. — Adv. Prax. c. 5. Defens. Fid. Nic. Sect. 3. c. 10. P. 237.*

“ *ting his Word, and always conversing with*
“ *him.*”

The *interpolated Hippolytus*, whom you are very fond of, expresses his Thoughts Thus.
“ (1) God existing alone, and having nothing
“ co-eval with Himself, *Will'd* to create the
“ World : And by Thought, Volition, and
“ Speaking, made it ; and it immediately
“ existed, according to his Will.—Yet even
“ while he existed Alone, he was *Many* ; For
“ he was not without *Reason*, nor without
“ *Wisdom*, nor without *Power*, nor without
“ *Counsel* : But all Things were in him, and
“ He himself was every thing. *When* he
“ *WILL'D*, and *as* he *WILL'D*, in his own
“ appointed Time he manifested forth his
“ Word, By whom he made all Things. For
“ all Things that were made, he framed by
“ his *Word* and *Wisdom* ; creating them by
“ his Word, and adorning them by his *Wis-*
“ *dom*. He made them therefore according
“ to his own *Will* ; for he was God. But

(1) Θεὸς μόνος ὑπάρχων, καὶ μηδὲν ἔχων ἐαυτῷ σύγχρονον, ἐβελήθη
κόσμον κτίσαι· ὁ κόσμος ἐνοηθεὶς, θελήσας τε, καὶ φεγγάμενος ἐποί-
ησεν· ὃ παρατυκὰ παρέστη τὸ γινόμενον, ὡς ἠβέλῃτιν· ————— Ἀν-
τὸς δὲ μόνος ἂν, πολὺς ἦν· ἔτε ἢ ἄλογος, ἔτε ἄσπερος, ἔτε ἀδυνα-
τος, ἔτε ἀβέλευτος ἦν· πάντα δὲ ἦν ἐν αὐτῷ, αὐτὸς ὃ ἦν τὸ πᾶν·
Ὅτε ἠβέλῃσεν, καθὼς ἠβέλῃσεν, ἔδειξε τὸν λόγον αὐτοῦ καιροῖς ὠρισμέναις
παρ' αὐτῷ, δι' ὃ τὰ πάντα ἐποίησεν· πάντα ἢ πᾶ γινόμενα διὰ λόγου
καὶ σοφίας τευχάζεται, λόγῳ ἢ κτίζων, σοφίᾳ ὃ κοσμῶν· ἐποίησεν
ἐν ὧς ἠβέλῃσεν, θεὸς ἢ ἦν τῶν ὃ γινόμενων ἀρχηγὸν καὶ σύμβουλον
καὶ ἐργατὴν ἐγγέντα λόγον· ἐν λόγον ἔχων ἐν ἐαυτῷ, ἀορατὸν τε ὄντα, τῷ
κτιζομένῳ κοσμῷ ὁρατὸν ποιῆν· προτέραν φωνὴν φεγγόμενος, καὶ φῶς ἐκ
φωτὸς γενῶν, προῆκε τῇ κτίσει κύριον τὸν ἰδὼν νοῦν αὐτῷ μόνῳ πρότερον
ὁρατὸν ὑπάρχοντα, τῷ γενομένῳ κοσμῷ ἀόρατον ὄντα, ὁρατὸν ποιῆν, ὅπως
διὰ τὸ φανῆναι ἰδῶν ὁ κόσμος σωθῆναι ὀμιναδῇ. Contra Noët.
P. 13.

“ he *begat* the Word, to be the Head, the
 “ Counsellor, and the Framer of the Things
 “ that were made. Which Word, being be-
 “ fore Invisible within Himself, he made to
 “ become Visible to the created World : And,
 “ speaking forth his first Voice, and genera-
 “ ting Light of Light, he brought forth a
 “ Lord to the Creation : And made his own
 “ [Mind or] Intellect, which was before
 “ visible to himself alone and not to the
 “ World, to become visible ; that the World,
 “ seeing his Appearance, might be saved.”

These Words, *obscure* and *metaphysical* as
 they are, sufficiently show the Author’s No-
 tion ; that *The One Unbegotten Impassible* God,
 whom he had been speaking of just before, ex-
 isted *Alone* before the Creation of Things ;
 but yet not properly *Alone*, because he con-
 templated and enjoyed in Himself the Full-
 ness of all Perfections, his *Reason, Wisdom,*
Power, and Counsel, and all other Divine
 Excellencies, by which he was as it were a
 Society in and to Himself. Now this *Reason*,
 by which he first internally conceived and
 contrived all Things, he Afterwards by a
 Verbal or Vocal Emission (according to *This*
Author’s Notion) begat into the *Person* of
 the *Word* ; and By *Him* did he make all
 things, according to his *OWN WILL* and
PLEASURE. Nor is there in the whole
 Passage any the least Intimation, that This
 Author had any Notion of any *Prior Gene-*
ration of the Son. Wherefore the Observa-
 tions made *above*, (p. 109.) upon *Athenagoras*,
 are

are perfectly applicable to *This Author* likewise.

The Learned Bishop Bull supposes indeed, that the (1) *Reason*, and *Wisdom*, on account of which The One God is by This Author here said to have been always [*πολὺς*] *Many*; are the *Persons* of the *Son* and *Spirit*. But That very learned Prelate seems not to have sufficiently considered, that (by the same reasoning,) the *Power* also, and the *Counsel*, mentioned in the very same Sentence, (*ἔτε γὰρ ἄλογος, ἔτε ἄσοφος, ἔτε ἀδύνατος, ἔτε ἀβέλους,*) must equally have been understood by This Author to be *Persons* existing before with God. Nor did he observe, that it is [not, *the Deity*, as Later Writers speak, but] the One *Unbegotten* God, even the Father, who is here figuratively said to be *Many*. Nor, lastly, need I to take notice of the Bishop's citing at the same time other *spurious* Pieces of this *confessedly interpolated Author*.

Lactantius, having said (2) that "God, the
"Framer and Maker of all Things, before
I 4 "he

(1) Defens. Fid. Nic. Sect. 3. c. 8. P. 219.

(2) Deus Machinator constitutorq; rerum, antequam præclarum hoc opus mundi adoriretur, sanctum, incorruptibilem Spiritum genuit, quem *filium* nuncuparet. Et quamvis alios postea innumerabiles per ipsum creavisset, quos *Angelos* dicimus, — magna inter hunc Dei filium, & cæteros *Angelos* differentia est. Illi enim ex Deo *Taciti Spiritus* exierunt; quia non ad *Doctrinam* Dei tradendam, sed ad ministerium creabantur. Ille verò, cum sit & ipse spiritus, tamen cum *Voce* & sono ex Dei ore processit sicut *Verbum*: eâ scilicet *ratione*, quia *voce ejus* ad populum fuerat usus, id est, quod ille *Magister* futurus esset *Doctrina Dei*, — & *Vocem* Dei ac *Voluntatem* nobis revelaret. Merito igitur *Sermo* & *Verbum* Dei dicitur;

“ he begun this glorious Work of the Crea-
 “ tion, begat an holy, incorruptible Spirit,
 “ whom he called his Son, far Superiour to
 “ all the Angels :” *adds presently after, that*
 “ This Spirit, the *Word*, proceeded forth from
 “ the Mouth of God with a Voice and Sound,
 “ denoting that God intended to *speak by Him*
 “ to his People, that is, that He was to be
 “ the *Master* (or *Teacher*) who should *deliver*
 “ to us the *Doctrine*, and *reveal* to us the
 “ *Voice* and *Will* of God. He is therefore
 “ rightly termed *the Speech* and *Word* of
 “ God : Because God, by the inconceivable
 “ Power and Might of his Majesty, formed
 “ the *Vocal Spirit*, which proceeded out of
 “ his Mouth, and which he had before con-
 “ ceived in his Mind, into a *real Person*, sub-
 “ sisting with a distinct Life and Wisdom of
 “ his own.” The Learned Bishop (1) *Bull* gives up *This Author*, as not re-
 concileable with His Opinion. And he is
much less reconcileable with *your* Opinion;
 who allow not That *real Mediatorial Sub-*
ordination and Worship, which the Learned
 Bishop allowed; and contend for That *E-*
quality of Supreme Authority, which the
 Bishop did not,

citur, quia Deus procedentem de ore suo vocalem spiritum,
 quem non utero sed mente conceperat, inexcogitabili quadam
 Majestatis suæ Virtute ac potentia in *effigiem*, quæ proprio *sen-*
su ac sapientia vigeat, comprehendit. *De vera Sap. lib. 4.*
 §. 6, & 8.

(1) Defens. Sect. 3. cap. 10.

Justin Martyr (1) undertakes to prove from the Scriptures; “that in the Beginning, before all Creatures, God begat from Himself a certain *rational Power* [or *Powerful Intelligence*,] which is called by the holy Spirit sometimes the *Glory of the Lord*, sometimes the *Son*, sometimes *Wisdom*, sometimes the *Angel*, sometimes *God*, sometimes *Lord*, and sometimes the *Word*. Sometimes he calls himself *The Chief Captain*, as when he appeared in humane Form to *Joshua*. For he hath *all* these Appellations, both from his *ministring* to the *Will* of the Father, and from his being *begotten* of the Father *By his Will*. Something like to which, we see in our selves. For by emitting [or *speaking forth*] Reason, we (as it were) *beget* it; yet not by way of abscission, as if our own internal Reason were thereby diminished. In like manner we see also one Fire kindled from another, without any Diminution of That from which it was kindled; which continues still the same. And That which is kindled from

(1) ὅτι ἀρχὴν πρὸ πάντων τῶν κτισμάτων ὁ θεὸς γενένηκε δύναμιν τινὰ ἐξ ἑαυτοῦ λογικὴν, ἣτις καὶ Δόξα κυρίας ὑπὸ τοῦ πνεύματος τοῦ ἁγίου καλεῖται, ποτὲ ὃ υἱός, ποτὲ ὃ Σοφία, ποτὲ ὃ Ἀγγελος, ποτὲ ὃ θεός, ποτὲ δὲ κύριος καὶ Λόγος. ποτὲ ὃ ἀρχιστρατήγον ἑαυτὸν λέγει, ὡς ἀνθρώπου μορφῇ φαίνεταί τῷ τοῦ Ναυῆ Ἰησοῦ. ἔχειν ὅτι πάντα προσονομάζει, ὅτε τῷ ὑπαρχομένῳ τῷ πατρὶ καὶ βελήματι, καὶ ἐκ τοῦ ἀπὸ τοῦ πατρὸς θελήσει γενενηθῆναι. [ἀλλ' ἐκ τούτου] ὅπως καὶ ἐφ' ἡμῶν γενομένην ὁρῶμεν λόγον γὰρ τινὰ προβάλλοντες, λόγον γεννώμεν καὶ καταποτομένην ὡς ἐλαττωμένην. ὅτι ἐν ἡμῖν λόγον, προβαλλόμενοι καὶ ὅπως ἐπὶ πυρὸς ὁρῶμεν ἄλλο γινόμενον, ἐκ ἐλαττωμένης ἐκείνης ἐξ ἧς ἡ ἀναψις γίνεται, ἀλλὰ ὁ αὐτὸς μένοντος. καὶ τὸ ἐξ αὐτῆς ἀναφθόν, καὶ αὐτὸ ὅν φαίνεται, ἐκ ἐλαττωμένης ἐκείνης ἐξ ἧς ἀνήφθη. Dial. cum Tryph. P. 183, 184. J. 6.

“ it,

“ it, continues to exist, no way diminishing
 “ the Other from which it was light ed.”
 This Notion of *Justin*, is intelligible enough ;
 (and perhaps is what some of the forecited
more obscure Writers really meant, though the
Philosophy of That Age led them into very
dark Expressions.) As One Fire is lighted from
 another Fire, without any Abscission, Divi-
 sion, or Diminution ; the original Fire losing
 nothing thereby of its own Light or Heat :
 So, (allowing always for the Difference be-
 tween *unintelligent Necessity*, and *Intelligent*
Agency;) God, the First and Alone unorigi-
 nate intelligent Rational Agent, produces
 from Himself (by his incomprehensible (1)
Power and *Will*, δυνάμει καὶ θελήσει καὶ βελῆ,) another intelligent Rational Agent, a perfect
 Image and Resemblance of Himself, without
 any way altering, abscinding, dividing, or
 diminishing any thing from, his own essentially
 and unchangeably inherent personal or sub-
 stantial Perfections.

Novatian expresses himself Thus. (2)
 “ From whom, (*viz.* from God the Father,)
 when

(1) *Eusebius* in like manner, speaking of the Comparison of
 the Son of God to Light, makes This difference : ἡ μὲν αὐτὴ ἐκ
 κατὰ προαίρεσιν ἔ φωτός ἐκλάμπει, κατὰ τὴν δὲ ἐστίας συμβεβηκὸς ἀχρά-
 μιστον ὁ δὲ υἱὸς κατὰ γνώμην καὶ προαίρεσιν εἰκὼν ὑπέστη ἑ πατρός.
 “ The Light shineth forth, not by the Will of the Luminous Bo-
 dy, but by a necessary Property of its Nature : But the Son of
 “ God is, by the Design and Will of the Father, his Substantial
 “ Image.” Demonst. Evang. lib. 4. c. 3. p. 148.

(2) Ex quo, quando ipse voluit, sermo filius natus est ; qui
 non in sono percussū Aëris, aut tono coactæ de visceribus vocis
 accipitur, sed in substantiâ prolatae à Deo Virtutis agnoscitur. —
 Hic ergo, quando Pater voluit, processit ex patre : Et qui In
 patre

“ *when he Willed, the Word his Son was*
 “ *begotten; the Word, not produced as Sound*
 “ *is by the Vibration of the Air, or as the*
 “ *Tone of the Voice by the Organs of Speech,*
 “ *but as a Substantial Power (or Real Per-*
 “ *son) proceeding forth from God.” Again:*
 “ *He therefore, when the Father Will’d, pro-*
 “ *ceeded forth from the Father. And He who*
 “ *was In the Father, because he was from the*
 “ *Father, was afterwards With the Father,*
 “ *because he proceeded forth from the Father;*
 “ *even That divine Substance (or Person)*
 “ *which is called the Word, by whom all*
 “ *Things were made.—— And justly is he*
 “ *Before all Things, seeing all Things were*
 “ *made By [or Through] him; who proceed-*
 “ *ed forth from God, at whose Will all Things*
 “ *were made; God verily proceeding forth*
 “ *from God, so as to be a Second Person, and*
 “ *yet not taking away from the Father the*
 “ *Prerogative of being [absolutely] The One*
 “ *God.”*

These Passages very plainly show the Sense of these Antient Authors, that the Son was begotten *By the Will*, that is, by an *Act* of the Father; (not only *θέλοντι* πατρὸς, according to St. *Austin*’s Quibble, unknown to all these Antient Writers; but *θελήσει, δυνάμει,*

patre fuit, quia ex patre fuit, cum patre postmodum fuit, quia ex Patre processit; substantia scilicet illa divina, cujus nomen est Verbum, per quod facta sunt omnia.—— Et meritò ipse est ante omnia, quando per illum facta sunt omnia, qui processit ex Deo, ex cujus voluntate facta sunt omnia. Deus utiq; procedens ex Deo, secundam Personam efficiens, sed non eripiens illud patri quod UNUS est Deus. De Trinit. c. 31.

(βελή,)

βελῆ,) by the ineffable *Power and Operation of his Will*, before all (1) Time.

I shall conclude This Head with a remarkable Passage of *Eusebius*, in his Letter concerning the Determinations of the Council of *Nice*. The Opposers of the *Arians* at That Time, affirmed concerning the Son, that (2) *he had an existence, before he was Begotten into a Son*. The *Arians* affirmed, that (3) *he was Nothing, before he was Begotten*: that is, that he was *Made out of Nothing*. The Council of *Nice* censured this Assertion of the *Arians*: And *Eusebius* thus apologizes for his *subscribing* to That Censure. “I thought it not unreasonable, says he, to (4) condemn That Position, [*The Son was Nothing, before he was begotten*;] for that All Men confess he *was* the Son of God, before his Generation according to the *Flesh*. But our most religious Emperor *CONSTANTINE* proved moreover by Arguments [*in the Council*,] that, with respect even to his *divine Generation*, he had

(1) Qui ante omne tempus est, semper in Patre fuisse dicendus est. *Novatian. de Trinit. c. 31.*

(2) Τὸν ὄντα πρότερον, ὕστερον γεννηθέντα εἰς υἱόν. *Athanas. de Synod. Arimin. & Seleuc. & Hilar. de Trinit. lib. 4.*

(3) Πρὶν γεννηθῆναι, ἔκ ἦν. *Anathem. Concil. Nic.*

(4) Ἐτι μὲν τὸ ἀναδεμαρξέειν τὸ (αὐτὸ δὲ γεννηθῆναι ἐκ ἧν) ἐκ ἀτοπων ἐνοουίστη, τῷ παρὰ πάντι μὲ ὁμολογέειν, εἶναι αὐτὸν υἱὸν τοῦ Θεοῦ καὶ αὐτὸ τὸ κατὰ σαρκὰ γενήσας ἡδὴ ὁ Θεοφιλέστατος ἡμῶν βασιλεὺς τῷ λογῷ κατεσκευάζει, καὶ κατὰ τὴν ἐνθεον αὐτοῦ γενήσιν τὸ αὐτὸ πάντων λίσσαν εἶναι αὐτὸν ἐπεὶ καὶ πρὶν ἐνεργείᾳ γεννηθῆναι, δινώμευ ἦν ἐν τῷ πατρὶ ἀγενήτως, ὄντος τοῦ πατρὸς αἰεὶ πατρός, ὡς καὶ βασιλεὺς αἰεὶ, καὶ σωτὴρ, καὶ διώκει πάντα ὄντα, αἰεὶ τε καὶ κατὰ τὰ αὐτὰ καὶ εὐαγγέλιον ἔχοντα. *Epist. Euseb. ad Eccles. Caesar. apud Theodoret. lib. 1. c. 12.*

“ a prior

“ a *prior* existence before all Ages ; Forasmuch
 “ as, *Before* his *Actual* Generation, he was (1)
 “ *Potentially in the Father*, after an *Unbegot-*
 “ *ten manner* ; the Father having been always
 “ Father, as also always King, and always Sa-
 “ viour, and *Potentially* All things, always
 “ similar and without any Change.” The
 Learned Bishop (2) *Bull* suggests, that This
 Passage in *Eusebius’s* Epistle, may perhaps be
 interpolated. Yet he acknowledges, that This
 very Passage is referred to by *Athanasius*, who
 was Himself contemporary with *Eusebius*.
 Which makes it very improbable that it should
 be spuriously inserted : And is indeed an un-
 deniable Proof, that the Passage is, not *added*
 in *Theodoret*, but *omitted* in *Socrates*.

From what has been said, ’tis evident, that
 in *what manner soever* Any Antient Writers
 suppose the Son to have been *Always in the*
Father, and that he was, not (ἐξ ἑκ ὄντων ποιη-
 δεις) *Made out of nothing*, but (ἐκ τῆ πατρὸς
 γεννηδεις) *Generated from the Father* : (Both
 which *Acts* of God, viz. *Creation* and *Gene-*
ration, are *entirely* and *Equally* above our Ca-
 pacities ; we being no way able to comprehend
 in *what manner* any thing can be derived ei-
 ther from the *Substance of God*, or from any
internal Power of God, or absolutely *out of*
Nothing :) Yet in *This Particular*, which is

(1) In the *manner* described by the *fore-cited Authors*. There
 being no need that the following Words, “ *potentially all*
 “ *things*,” should be taken in the way of *exact Similitude*, but
 only of *general Allusion*.

(2) *Defens. Sect. 3. c. 9.*

the True and Only Point in question between us, the *Primitive Writers* do all of them *unanimously* and *uniformly*, *constantly* and *invariably* agree; that the *Father Alone* is *Supreme in Authority and Dominion*, and that the *Will of the Father* is the *Authoritative Cause* of every *Act of the Son*. Which is directly contradictory to *Your Assertion*, that the *Son* is as truly

P. 12, 53,
57.

“*The ONE SUPREME God*” as the *Father*; God “*in the same and in as HIGH a Sense, as the Father Himself*”; that is, having *equally Supreme and independent Authority*. But 'tis time to proceed.

P. 28, 33.

Having premised, that, according to *You*, the “*Father and Son are Both The ONE SUPREME God*; *Not ONE in Person, but in Substance*”; (Which is directly affirming that there are *TWO Supreme Gods in Person*, though subsisting in *One undivided Substance*; *TWO Supreme Governours of the Universe*, though subsisting in *One common metaphysical Nature or Godhead* :) you proceed to support your Assertion by the following Argument.

P. 28, 32.

Numerous “*Texts of the Old Testament, in which The One Supreme God is undoubtedly spoken of, the Ante-Nicene Writers in general understood of Christ* : ” Therefore they understood Christ to be Himself “*The One Supreme God*,” as well as the *Father*. To have made out This Consequence, you must have proved that the *Antient Writers* so applied these Texts to Christ, as that the *Manner of their application of them* inferred This Conclusion.

Which

Which if it had been the Case; how comes it to pass that *those Writers Themselves* never draw that Conclusion, which you deduce for them? How comes it to pass that They Themselves never say that Christ is *The One*, or *The Only God*, or *the One Supreme God*? Nay, how comes it to pass, that they not only constantly apply these Titles to *God the Father only*; but Many of them expressly condemn the applying of this Title, *the (1) one Supreme God*, to the Person of Christ; and make it the same Heresy, to say that he is *Himself* absolutely *The (2) Lord God Almighty, The One God, The only God*, as to say that he is the *Person of the Father*? This, I say, is altogether unaccountable upon your Hypothesis. But I shall now proceed to show you *directly*, that the Ancient Writers *could not* and *did not* apply the Texts of the Old Testament to the Person of Christ *in the Manner* you suppose; as if they thought him to be Himself *The One Supreme God*. Almost all the Texts you alledge, represent God *appearing visibly, and speaking* to the Patriarchs and to Moses; *Ascending, or Descending*: And often at the same time style him an *Angel* or *Messenger*. Now, as the Scripture declares that *no Man hath seen God at any Time*, and that *None have heard his Voice or seen his Shape*, John I. 18; 5, 37: so it is also the unanimous Doctrine of all the Antients, that it

(1) See above, on P. 17, 18.

(2) Tertull. adv. Prax. c. 2. Novat. c. 30, 31. Euseb. Eccl. Theol. lib. 1. c. 1. lib. 2, c. 4. See above, on P. 4.

was absurd and blasphemous and prophane to suppose *The one Supreme God* either (1) *appearing* or *speaking* or *being stiled an Angel*. And the Absurdity of the Supposition (in the manner the Antients express it) evidently arises always, not from the consideration of his *Paternity*, but of his *Supremacy*, of his being the *One Supreme Self-existent Independent God of the Universe*. The Antients therefore applied the Texts of the Old Testament we are now speaking of, to Christ; not as being himself *The One Supreme God of the Universe*, but as *representing the Person*, and *ministring to the Will*, of the *One Supreme God and Father of All*. This is so exceedingly clear and plain to any one who has with the least Care look'd into Antiquity, that I could not imagine you would have expected any further Proof of it. To put it out of all Doubt with you therefore, for the future; I shall here, once for all, distinctly, and in order, set before you the full Sense of all those *Antenicene* Writers, from whom you alledge upon This Head a very few imperfect Scraps.

P. 29.

The *First*, is (2) *Justin Martyr*. Who lays it down; "That no one who has the least Sense, will presume to say, that *The Maker and Father of the Universe* left the su-

(1) Ex primævorum Doctorum sententiâ, Deus Pater à nemine unquam, nè per *assumptas* quidem species, visus est aut videri potest. *Bull. Defens.*, Sect. 4. c. 3. §. 4.

(2) 'Οὐ τὸν ποιητὴν τῶν ὅλων ἢ πατέρα, καταλιπόντα πρὸ ὑπερ ἑαυτὸν ἅπαντα, ἐν ὀλίγῳ γῆς μορίῳ πεφάνταί, πᾶς ὅστις οὖν καὶ μικρὸν νοῦν ἔχων, πολυμήσει ἐν τούτῳ. *Dial. cum Tryph.* P. 73. Edit. Gr.

“ percaelestial Mansions, and appeared here in
 “ a little Part of the Earth.” Wherefore he
 argues, (1) “ that the God who spake to
 “ *Moses*, saying that he was the God of *Abra-*
 “ *ham* &c. was not *The Maker of the Universe*;
 “ but it was *That Person*, who (as he had
 “ before shown) had appeared to *Abraham* &c.
 “ *ministring to the Will of the Maker of all*
 “ *Things*; and who *ministred* also in like
 “ manner to his Will at the Judgment on
 “ the *Sodomites*.” This he had before pro-
 ved in many Instances. Particularly: Ha-
 ving told *Trypho*, that God appeared to
Abraham at the Oak of *Mamre*, with two
 Angels sent along with him to execute Judg-
 ment upon the *Sodomites*; sent along with
 him (*Isay*) “ by (2) Another who always
 “ abides in the Supercælestial Mansions, and
 “ never appeared to Any; Whom (*says he*)
 “ we understand to be *The Maker and Father*
 “ *of the Universe*.” He endeavours from
 hence to convince *Trypho* and his Friends,
 “ (3) that besides *The Maker of the Universe*,
 “ there is another who IS, and in Scripture
 “ is stiled, Lord and God; who is also called
 “ an *Angel*, because he carries Messages unto

(1) Οὐχ ὁ ποιητὴς τῶν ὅλων ἔσται θεὸς ὁ τῷ Μωσῇ εἰπὼν αὐτὸν εἶναι
 θεὸν Ἀβραάμ, &c. ἀλλ’ ὁ ἀποδιχθεὶς ὑμῖν ὄφθαι τῷ Ἀβραάμ, &c.
 τῇ τῷ ποιητῇ τῶν ὅλων θελήσει ὑπερητῶν, καὶ ἐν τῇ κρίσει τῶν Σοδο-
 μων τῇ βελῇ αὐτῆς ὑμοίως ὑπερητήσας. *ibid.*

(2) Ὑπὸ ἄλλῃ τῇ ἐν τοῖς ὑπερσταντοῖς ἀεὶ μένοντῃ, καὶ ἐξ ἐνὶ ὀφ-
 θέντῃ, ἐν ποιητῇ τῶν ὅλων καὶ πατέρα νοῶμεν. *Ibid.* P. 68.

(3) Ὅτι ἐστὶ καὶ λέγεται θεὸς καὶ κύριος ἕτερος ὑπὲρ [lege παρὰ]
 τὸν ποιητὴν τῶν ὅλων, ὃς καὶ ἀγγελοῦ καλεῖται. Δὲ τὸ ἀγγελλεῖν
 τοῖς ἀνθρώποις ὅσα περ βέλεται αὐτοῖς ἀγγεῖλαι ὁ τῶν ὅλων ποιητὴς,
 ὑπὲρ ὃν ἄλλος θεὸς ἢ ἐστὶ. *ibid.*

“ Men according to the Will of The Maker of
 “ the Universe, besides whom there is no
 “ other God.” Again, he endeavours pre-
 sently after in like manner to convince
 them, “ (1) that the Person who is said to
 “ have appeared to Abraham and to Jacob
 “ and to Moses, and is stiled God ; is *Ano-*
 “ *ther* Person, distinct from the God who is
 “ the Maker of all Things : Distinct, I say, in
 “ Number, but not disagreeing in Will. For
 “ I affirm that he never did any Thing, but
 “ what it was the Will of the Maker of the
 “ Universe (above whom there is no other
 “ God) that he should both do and say.”
 And again he infers presently, from Gen. 19,
 24, (another of your Texts,) “ that (2) One
 “ of the Three (Angels,) who is also God and
 “ Lord, and who Ministers to Him [to the Su-
 “ preme God] which is in Heaven ; is Lord
 “ of the [other] Two Angels. — He, as the
 “ Scripture declares, is also Lord ; having
 “ Received Power from the Lord who is in
 “ Heaven, that is, from the Maker of the U-
 “ niverse, to bring upon Sodom and Gomorrah
 “ those Judgments which are recorded.”

(1) Πειράσκειμαι πείσαι ὑμᾶς, ὅτι ἦτορ ὁ, τί τῷ Ἀβραάμ, καὶ τῷ
 Ἰακώβ, καὶ τῷ Μωσῇ ὡφθαί λεγόμενον, καὶ γεγραμμένον θεός, ἑτε-
 ρός ἐστι τῷ τὰ πάντα ποιήσαντι θεῷ, ἀριθμῶ λέγω, ἀλλ' ἔγνων·
 ἐλὼν δ' ὅφρ' αὐτὸν πεπραχέναι τότε, ἢ ὥστε αὐτὸς ὁ τὸν κόσμον ποιή-
 σαις, ὑπὲρ ὃν ἄλλος ἐκ ἐστὶ θεός, βεβλήσθαι καὶ πρῆξαι καὶ ὁμιλεῖ-
 σαι. Dial. P. 69.

(2) Ὅτι ὁ εἰς τῶν τριῶν, ὁ καὶ θεός καὶ κύριος, τῷ ἐν τοῖς ἑρανοῖς
 ὑπηρετῶν, κύριος τῶν δύο ἀγγέλων — αὐτός, ὡς ὁ λόγος δηλοῖ,
 καὶ κύριος ἐστὶ, παρὰ κύριον τῷ ἐν τῷ ἑρανοῦ, τστ' ἐστὶ τῷ ποιητῇ τῶν ὅλων,
 λαβὼν τὸ ταῦτα ἐκτελεγεῖν Σοδὼμοις καὶ Γομορρᾶς, ὥστε ὁ λόγος κα-
 ταριθμῆι. ibid. P. 71,

Whence

Whence he concludes afterwards, “that (1)
 “the Scripture speaks of two Persons in
 “Number; the *One* upon *Earth*, who *descended*
 “to see the Cry of the *Sodomites*; the
 “*Other* in *Heaven*, who is the *LORD* of
 “*That Lord who was upon Earth*; as being
 “his *Father and God*, and the *Cause* of his
 “*Existence*, even though *He* also *himself* be
 “*Potent, and Lord, and God.*” Again, he
 proceeds to prove, “that (2) the Person who
 “appeared to the *Patriarchs*, being styled *God*,
 “is also called both an *Angel* and *Lord*; that
 “ye may learn from hence, that he is” [not,
The One Supreme God, but] “the *Minister* of
 “*the Father of the Universe.*” Then he goes
 on to show, that the *same Person*, who had
 appeared to the *Patriarchs* under these *Char-*
acters, (3) “appeared also and conversed with
 “*Moses*; *ministring*, as had been before shown
 “in many *Instances*, to *The Supreme God*,
 “above whom there is no other *God.*” And
 again, in another Place; “(4) I have shown

(1) Δύο ὄντας ἀριθμῶ μιλῶσι ὁ λόγος ὁ προφητικὸς τὴν ἡ ἐπὶ γῆς
 ὄντα, ὅς φησι καταβηκέναι ἰδιῶ πλὴν κραυγὴν Σοδωμόων· τὴν δὲ οὐ τοῖς
 ἑρηναῖς ὑπάρχοντα, ὅς καὶ τῷ ἐπὶ γῆς κυρίως κύριός ἐστι, ὡς πατὴρ καὶ
 θεός, αἰτίας τε αὐτῶ τῷ εἶναι, καὶ δυνάτῳ καὶ κυρίῳ καὶ θεῷ. *ibid.*
 P. 121.

(2) Ὅτι ἔστι ὁ ἐφθίς τοῖς πατριάρχαις λεγόμενος θεός, καὶ ἄν-
 γελος καὶ κύριος λέγεται, ἵνα καὶ ἐκ τούτων ἐπιγινώσκῃς αὐτὸν ὑπερ-
 τέοντα τῷ τῶν ὅλων πατρί. *ibid.* P. 72.

(3) Ὅτι αὐτὸς ἔστι μόνος, καὶ ἄγγελος καλεόμενος, καὶ θεός
 ὑπάρχων, ἄφθι καὶ προσαρμόγηται τῷ Μωσέϊ——τὸν αὐτὸν λέγει, ἐν
 καὶ ἀπὸ πολλῶν τῶν λεγομένων, ὑπερεόντα τῷ ὑπὲρ κόσμου θεῷ, ὑπὲρ
 ἄλλου ἐκ ἑσὶ θεός. *ibid.* P. 74.

(4) Ὅτι ὁ Ἰσῆς ἦν ὁ Μωσέϊ καὶ τῷ Ἀβραάμ καὶ τοῖς ἄλλοις ἀ-
 πλῶς πατριάρχαις φανείς καὶ ὁμιλήσας, τῷ τῷ πατρί θελήματι ὑπερ-
 τέον, ἐπέδειξα. *ibid.* P. 109.

“ (says he) that it was Jesus who appeared
 “ and conversed with Moses and Abraham
 “ and the other Patriarchs; *ministring* to
 “ the *Will* of the Father.” And again; he
 (1) says, that Christ “ had all the fore-men-
 “ tioned Titles,” [*viz.* the *Glory* of the Lord,
Son, *Wisdom*, *Angel*, *God*, *Lord*, *Word*, and
Chief-Captain,] “ from his *Ministring* to the
 “ *Will* of the Father, and from his being be-
 “ gotten of the Father *By his Will*.” Once
 more, He thus lays down the same Notion.
 (2) “ When God says; *God went up from*
 “ *Abraham*, or, *the Lord spake unto Moses*,
 “ and, *the Lord went down to see the Tow-*
 “ *er*, &c. Do not imagine that the Unbegot-
 “ ten God himself descended or ascended. For
 “ the *unspeakable Father and Lord of all*
 “ *Things*, neither goes, nor walks any where;
 “ —but abides in his Place, where-ever it
 “ is; —never moving, nor being compre-

(1) Ἐρχεν ὁ πάντα προσονομάζων, ἔκτε τῆς ὑπηρετεῖν τῷ πατρικῷ
 βεληγηματι, και οὐ τοῦ ἀπὸ τοῦ πατρὸς θελήσει γενενηθῆς *ibid.*
 P. 74.

(2) Όταν ὁ θεὸς λέγει, ἀνέβη ὁ θεὸς ἀπὸ Ἀβραάμ, ἢ ἐλάλησε κύ-
 ριος πρὸς Μωσῆ, και κατεβη κυριος τὸν πύργον ἰδεῖν. — μὴ ἡγεῖσθε
 αὐτὸν τὸν ἀγεννητὸν θεὸν καταβεβηκέναι ἢ ἀναβεβηκέναι ποτε· ὁ γὰρ
 ἀόρητος πατὴρ και κύριος τῶν πάντων, ἔτετοι ἀφικῆται, ἔτετοι παρῆται,
 ἀλλ’ ἐν τῇ αὐτοῦ χάριτι ὡς ποτε μένει, — ἔτετοι κειμένος, ὁ τότε
 ἀχώρητος και τῷ κόσμῳ ἑλῶν. — πῶς ἂν ἔν ἑστὸς ἢ λαλήσει πρὸς τι-
 να, ἢ ὁρῆται τινι, ἢ ἐν ἐλαχίστῳ μέρει γῆς φανείη, ὅποτε γε εἶδε τὸν δόξαν
 τοῦ πατρὸς περιφραντος ἰσχυρὸν ὁ λαὸς ἰσθῆν ἐν Σινᾷ; — Οὐτε ἐν
 Ἀβραάμ, ἔτε Ισαάκ, ἔτε Ιακώβ, ἔτε ἄλλος ἀνθρώπων εἶδε τὸν πατέρα
 και ἀόρητον κυριὸν τῶν πάντων ἀπλῶς, και αὐτοῦ τοῦ κυρίου, ἀλλ’ ἐκεῖ-
 νον τὸν κατὰ βολὴν τοῦ ἐκείνης και θεὸν ὄντα, οὖν αὐτοῦ, και ἀγγελον ἐκ
 τοῦ ὑπηρετεῖν τῇ χάριτι αὐτοῦ. — Ἐπεὶ ἔαν μὴ ἔτω νόστῳμεν τὰς
 γραφὰς, συμβῇ τὸν πατέρα και κύριον τῶν ἑλῶν μὴ γενενηθῆς τότε
 ἐν τοῖς ἐρανοῖς, ὅτε ἡ Μωσῆς λέγει, και κυριος ἐβρεξεν — παρὰ
 κυρίου οὐκ ἔβρανε, &c. *Ibid.* P. 119, 120.

“ hended

“ hended in any Place, no, not even by the
 “ whole World.—How then should *he speak*
 “ *to, or be seen by* any one, or *appear* in a
 “ little Corner of the Earth; when the Peo-
 “ ple on Mount *Sinai* were not able to be-
 “ hold the Glory even of *him who was Sent*
 “ by him? —Wherefore neither *Abraham,*
 “ nor *Isaac,* nor *Jacob,* nor any other Man
 “ ever saw *him* who is the *Father* and *ineffa-*
 “ *ble Lord of all Things absolutely,* even
 “ of *Christ himself:* But they saw *him,* who,
 “ By the *Will* of the Father, is *God* as being
 “ his *Son,* and an *Angel* as *Ministring to his*
 “ *Will.*—If we understand not the Scrip-
 “ tures in This manner, the Consequence
 “ will be, that *the Father and Lord of the*
 “ *Universe* was not then in Heaven, when
 “ *Moses* says, *the Lord rained—from the Lord*
 “ *out of Heaven, &c.*” Agreeably to which, he
 tells us, (1) “ the *Jews* are justly reprov-
 “ ed for imagining that it was *the Father of all*
 “ *Things* who always spake to *Moses;* when
 “ indeed it was the *Son of God,* who is cal-
 “ led an *Angel* and *Messenger.*”

From all these and numerous other Places,
 'tis undeniably certain *Justin* did not think
 that the Divine Person who is represented
 appearing visibly and talking in the Old-Testa-
 ment, was himself *the Supreme God and Ma-*
ker of all Things, or the *absolute Lord of the*
Universe; but the *visible Representative* of the

(1) Ἰουδαῖοι ἐν ἡγησάμενοι ὡς τὸ πατέρα τῶν ὅλων λελαληκέναι τῷ Μωσέϊ, ὃ λαλήσαντος αὐτῷ ὄντος υἱοῦ τοῦ Θεοῦ, ὃς καὶ ἀγγελος καὶ ἀπόστο-
 λος κέκληται, δικαίως ἐλέγχον. Apol. 2da, P. 161.

Of the Unity of God.

One Supreme invisible God. Accordingly 'tis very observable, and you ought to have taken Notice of it, that in his Application of the *Texts of the Old-Testament to Christ*, the Beginning and Conclusion of every Argument is to show, that Christ is, not [ὁ ἐπὶ πάντων Θεός, ὁ κύριος τῶν ὅλων, ὁ ποιητὴς τῶν ὅλων,] absolutely the One Supreme God, Lord, and Maker of all Things; but always subordinately [Θεός καὶ κύριος, γεγραμμένος Θεός, ἀγγελος καὶ Θεός καὶ κύριος] God and Lord, the Person styled God and Angel and Lord, and the like. And though in his Application, which you refer to, of the 24th Psalm, he does indeed stile Christ (κύριος δυνάμεων) Lord of Hosts; yet he expressly tells you, that he is so (1) “according to the Will of the Father who “Gave him this Power.” And again, in the Passage above-cited; that “tho’ he is himself “both Powerful, and Lord and God, yet the “Father is His Lord and God, and the “Cause of his Existence.” Lastly, Christ is, in Justin’s Citation of Ps. 99, 1, “the (2) Lord “that reigneth from the Tree;” i. e. the Lord who, as Justin argues, was made (παθητός) Passible by the Will of God for our Sakes: Plainly showing his Opinion, that Christ was not The Supreme impassible God. But you have thought fit to leave out and conceal from your Reader the Words, “from the

(1) Ὅς ἐστι κύριος δυνάμεων ὑπὸ τὸ θέλημα τοῦ Δόντος αὐτοῦ πατρός. Dial. P. 61.

(2) Ο κύριος ἐκαθίστηεν ἀπὸ τοῦ ξύλου. Dial. P. 151.

“Tree;”

“*Tree* ;” which, no doubt, *Justin* found in the Old Greek Translation of *Pf. 99.*

Before I leave *Justin Martyr*, it will not be improper here to observe, that, to all the Places in *Justin’s* unquestionably *genuine* Writings, which thus expressly declare *The Word* to be the *Minister of God’s Will*, the Learned Bishop *Bull* opposes *one single Passage* out of an Epistle to *Diognetus* ; of which Epistle, *Eusebius* makes no mention in his Enumeration of the Writings of *Justin* ; and it is judged by Learned Men to be spurious, as differing in *Stile* and *Language* from *Justin’s* unquestioned Writings. Indeed the Author of this Epistle *denying* in express Terms, what *Justin* constantly all through his Writings as expressly *affirms* and *insists* upon, *viz.* that *the Word is the Minister and the Angel or Messenger of God* ; is such a Mark of Spuriousness, as would alone, in like Circumstances in any other Case, be allowed to be decisive. The Learned Bishop further takes notice, (1) “that almost all the “ancient Catholick Writers, before *Arius’s* time,

K 4

seem

(1) Veteres Catholici penè omnes, qui *Arium* præcessere, filii Dei *invisibilem* atq; *immensam* Naturam ignorasse videntur. Scilicet de filio Dei ita aliquoties loquuntur, quali is, etiam secundum *divinam* ipsius Naturam, *finitus* esset, *visibilis*, & *certo* aliquo in loco *inclusus*, ac veluti cancellis quibusdam *circumscriptus*. Nam cum probare volunt, eum qui Patriarchis & viris Sanctis sub *vet. Test.* olim apparuit ac locutus est *Jehovæ* nomine insignitus, ipsum Dei filium fuisse; hoc ferè utuntur disjunctivo Argumento: quòd vel dei filius fuerit qui conspectus est, vel angelus creatus, vel Deus Pater. Creatum non fuisse Angelum inde colligunt, quòd *Jehova* ac *Deus* à Spiritu Sancto dicatur. Patrem vero non fuisse, ex eo probant. quòd

“ seem not to have known any thing of the
 “ *Invisibilty* and *Immensity* of the Son of God :
 “ That they often speak of him in such a man-
 “ ner, as if, even in respect of his *Divine Nature*,
 “ he was *Finite*, *Visible*, and *Circumscrib'd* in
 “ *Place*. For when they would prove, that
 “ the Person who *appeared* and *conversed* with
 “ the Patriarchs and holy Men under the Old
 “ Testament by the Name and Title of *Jeho-*
 “ *vah*, was the Son of God ; they generally
 “ make use of this Disjunctive Argument :
 “ That He who was *then seen*, was either the
 “ *Son of God*, or a *Created Angel*, or *God the*
 “ *Father*. That it was not a *Create'd Angel*
 “ they conclude, because he is stiled by the
 “ Holy Ghost, *Jehovah* and *God*. And that
 “ it was not *the Father*, they prove ; because
 “ the *Father* is *Immenfe*, filling all Places, and
 “ circumscribed by None ; For which Reason
 “ it is impious ever to entertain a Thought,
 “ that *He* appeared in any particular Place and
 “ small Corner of the Earth : As if indeed
 “ this *might* be said of the Son of God, right-
 “ ly and without Danger. And by the same
 “ Argument they teach, that the Son of God
 “ is *visible*.” This, That Learned Prelate ac-
 knowledges to be indeed a (1) very *great Diff-*
iculty, and such as had once been a (2) *Stone*

is sit *Immensus*, loca replens omnia, nullo inclusus ; ac pro-
 inde ipsum certo aliquo in loco atq; exiguo terræ angulo ap-
 paruisse, vel *cogitari nefas* sit : quasi scilicet id ipsum de filio
 Dei, jure ac sine periculo dici posset. Pari ratione filium Dei
visibilem esse iidem docent. *Defens. F. N. Sect. 4. c. 3. P. 267.*

(1) Nodus vindice dignissimus. *ibid.*

(2) Fateor me ad istum lapidem olim offendisse. *ibid.*

of Stumbling to himself. The Way by which he solves and reconciles the Expressions of this sort, which, he tells us, (1) run through the Writings of almost all the Primitive Fathers; is This. He thinks, they meant no more, (2) "than that the Son, who is by Nature equally Omnipresent and Invisible with the Father, did yet condescend to appear in some certain Places, i. e. made Himself visible unto Men by some external Symbols of his Presence, when he declared unto them the Commands and Will of God the Father." An obvious Objection immediately offering it self against This Solution, he thus takes Notice of: (3) "Had the Fathers meant no more than This; how comes it to pass then, that they were so exceedingly careful to deny the possibility of ascribing such an Appearance to the Father, as being unworthy of His Supreme Majesty? For even God the Father (it may be thought) might equally in This manner have manifested his Person to Men, without any Diminution of his Majesty." The Answer the Bishop gives to This, is; "that Truly the Primitive Doctors judged

(1) Non in uno tantum & altero scriptore Veteri occurrat, sed primævorum patrum penè omnium monumenta percurrat. *ibid.*

(2) *Ibid.* P. 268.

(3) Si——patres isti——nihil aliud voluerunt,——quorum id ipsum à deo Patre, tanquam Summa ipsius Majestate indignum, tam sollicitè removerunt? &c. *ibid.*

“plainly Otherwise: (1) For, in *Their* Opinion, *God the Father* never *was* nor ever *could be seen* of any one, no not even by *any assumed Symbols* of his Presence. *He, having no Original, is SUBJECT to None*; and can no more be said to be *Sent*, than to be *begotten* by Another. On the contrary, the *Son of God*, as being begotten of *God the Father*, does on (2) That Account certainly *owe all his Power* to the Father, *as received* from him: Nor is it *less Honorable* for him to be *Sent*, than to be *Begotten*, of the Father.” From these Words appears the Weakness of *the Distinction* you rely upon; viz. that the Absurdity and Blasphemy (mentioned by the Antients) of supposing *the Father* to *appear at all* as a *Messenger*, even so much as under any assumed Symbols of his Presence; consists, not in supposing *The One Supreme God*, but in supposing

(1) Quippe ex ipsorum Sententia, Deus pater à nemine unquam, nè per assumptas quidem species visus est, aut videri potest. A nullo ille ortus principio, nulli *SUBJECTUS* est: neq; magis ab alio *Missus*, quàm ab alio *natus* dici potest. Contrà *filius* Dei, quàm ex deo Patre natus, eo certè nomine patri suam omnem Auctoritatem *acceptam refert*; neq; minùs ipsi *honorificum* à patre *Mitti*, quàm ex patre *Nasci*. ibid.

(2) The Learned Bishop Pearson speaks excellently to the same Purpose. “We must not so far endeavour to involve our selves in the Darknes of This Mystery, as to deny That Glory which is clearly due unto the Father; whose Pre-eminence undeniably consisteth in This, that he is God, not Of any Other, but Of Himself; and that there is no other Person who is God, but is God Of him. It is no diminution to the Son, to say he is From Another; for his very Name imports as much. But it were a Diminution to the Father, to speak so of Him. And there must be some Pre-eminence, where there is place for Derogation.” Pag. 35, Edit. 4th.

the Father, considered as Father, to appear in such manner: The Weakness (I say) of This Distinction, evidently appears from Bishop Bull's own Words. For the *Impossibility* of the Father's being a *visible Messenger*, is not founded upon his *Paternity*, but upon his absolute Supremacy; upon That "*Summa Majestas*," his being *Subject to None*, [*"Nulli Subjectus,"*] which is inseparable from his being the *unoriginate Author of All Things*. Nor do the Primitive Writers ever lay the Stress of This Argument upon the *relation of Paternity*, but upon the SUPREMACY of Him who is the *Father of All*. They accounted it Blasphemy to say or to think, that The One Supreme God, (ὁ Θεὸς τῶν ὅλων,) the Supreme or absolute Maker of all Things, (ὁ ποιητὴς τῶν ὅλων,) should appear, speak, move, or be Sent. Nor is This Argument at all affected by what the Learned Bishop Bull alledges in the Place before-cited; that some of the same Antient Writers who argue in This Manner, and who expressly assert the Son's *appearing* by the *Will of the Father*, do still in some other Passages of their Works suppose even this *Appearing of the Son* to be only by *assumed visible Symbols*, and that his *Presence* was not *circumscribed* by the Place he appeared in. For the *Omnipresence*, *Substantial* or *Virtual*, ascribed by these Writers to the Son, (in whatever Sense to be understood,) 'tis palpable was not by

(1) *Them*

(1) *Them* apprehended to infer any *Equality of SUPREME Independent Authority*, who, expressly upon account of the Father's *Supremacy over All*, affirm it to be *absurd and blasphemous* to ascribe *That* to the *Father*, which *without any Derogation* may be ascribed to the *Son*.

The Next Writer is *Irenæus*. Out of whom the only material Thing you here alledge, is, that he applies the Texts, (*Gen. 19, 24; Exod. 3; 4, 8, 14, 15,*) to *Christ* as being "*The One Supreme God.*" What I have already observed from *Justin Martyr*, might suffice in general to show you the meaning of *Irenæus*, and of the Other Primitive Writers. But that *Irenæus* may also in particular be allowed to explain his own Sense; he tells you, in numberless Places, that the *Person* who appeared visibly under the *Old Testament*, and is stil'd *God and Lord*, was, not *The One Supreme God and Maker of all Things*, but the *Word*, his *Son*, who (2) *Ministred to the Will of The*

(1) *Clemens Alexandrinus*, in that very Passage where he seems most of all to assert the *Son's not being circumscribed in Place*, adds: "Αὐτὴ ἡ μεγίστη (ᾧ οὐκ) ὑπερέχει, ἢ τὰ πάντα διατάσσεται κατὰ τὸ θελημα τοῦ πατρὸς. Strom. 7. p. 702. "This is the "Greatest Excellency of the Son, that he orders all Things according to the Will of the Father."

(2) *Diviti & multæ Voluntati Patris deservit.* lib. 3. c. 18. p. 242. Again: *Bonum autem Placitum Patris, filius perficit: Mittit enim pater, mittitur autem & Venit filius.* — *Omnia autem filius administrans patri perficit ab initio usq; ad finem.* — *Revelat omnibus patrem, quibus vult, & quando vult, & quemadmodum vult Pater.* lib. 4. c. 14. Again: τοῦ θεοῦ χεὶρ — ὑπερχούσα τῷ θελήματι τοῦ θεοῦ καὶ πατρὸς, "The Hand of "God, subservient to the Will of God even the Father." lib. 5. c. 5, p. 405. Again: *Voluntati patris Deserviens.* *ibid.* c. 15. p. 423. Again: *Ministrans Patris sui Voluntati* *ibid.* c. 26. p. 441.

(1) *One*

Qu. II. *Of the Unity of God.*

141

(1) *One God, the Father and Maker of all Things.* And accordingly; tho' he applies to the Son innumerable Texts, where *The One Supreme God and Father of all*, is primarily and originally meant; yet 'tis most evident he never thereby intends to prove that the Son is himself "*The One Supreme God*," but, on the contrary, that he *manifests, declares, and fulfils* the *Will and Commands* of the *One Supreme God*. Nor does he so much as *Once* in All his Writings stile the Son either *The One Supreme God*, or *The One God*; but constantly reserves those Titles to the Father. Nay, 'tis remarkable, that in That very Chapter, to which you refer for his Application of the fore-named Texts to the *Son of God*, he expressly tells you, with respect to the *First* of them, (*Gen. 19, 24,*) that "the Son (2) *received*" from the Father *Power* to judge the *Sodomites*." The *Second* Text, (*Exod. 3; 4, 8,*) he (3) applies to *God the Father only*; whom he there solemnly invokes as the *only and true God*, through *Jesus Christ*. The *Third* Text also, (*Exod. 3; 14, 15,*) he (4) applies

(1) See above, p. 93. &c.

(2) Filium — a patre *Accepiss.* Potestatem ad judicandum Sodomitas. lib. 3. c. 6.

(3) Et ego igitur invoco te, domine Deus Abraham &c. *pater domini nostri Jesu Christi*, — qui dominaris omnium, qui es *Solus & Verus Deus*, super quem alius Deus non est, *per dominum nostrum Jesum Christum*. ibid.

(4) *Omnium Deus & dominus*, qui & *Moyse* dixit, *ego sum*, qui *sum*, &c. & *Hujus filius Jesus Christus dominus Noster*. — Ipse est enim qui *descendit & ascendit* propter salutem Hominum. *Per filium* itaq; — manifestatus est Deus. lib. 3. c. 6.

to God the Father only; whom he there stiles *The God and Lord of all*, in express contradiction to his Son *Jesus Christ our Lord*: By whom, he tells you presently after, *God was manifested*. These Passages, and the Analogy of many other to the like purpose cited above (p. 93, &c.) out of This Author, evidently show how different his real Meaning is from

P. 34, 35, what you represent it, in *That particular Passage*, where he says that (1) *Our Lord Christ, who is the Resurrection and the Life*, [of which emphatical Words you have taken no Notice,] *is, with the Father, the God of the Living*.

P. 28, & 34. The next of the Ancient Writers you refer to, is *Theophilus Bishop of Antioch*; Whom you alledge for applying That Text, (*Gen. 3; 8, 9,*) to *Christ*, as being himself “in his own Person” the “One Supreme God.” His Words are highly worthy the Reader’s Consideration, being (I think) a most full and clear Confutation of what you intended to support by them. “(2) You will reply, (says he to *Autolycus*,) “since I have affirm’d
“ that

(1) Is qui de rubo locutus est Moyfi, & manifestavit se esse Deum Patrum, hic est viventium Deus, ——— & verbum ejus qui & locutus est Moyfi, qui & Saduceos redarguit, qui & resurrectionem & Dominum ostendit. — Resurrectio autem ipse Dominus est, quemadmodum ipse ait, ego sum Resurrectio & vita. . . Ipse igitur Christus, cum Patre, vivorum est Deus, qui & locutus est Moyfi, qui & patribus manifestatus est. *Lib. 4. c. 11.*

(2) Ἐρεῖς ἐν μοι σὺ Φησὶ τὸν θεὸν ἐν τόπῳ μὴ δεῖν χαρεῖσθαι, καὶ πῶς νῦν λέγεις αὐτὸν ἐν τῷ παραδείσῳ πῶσαιταῖν; Ἀπεκρίθη ὁ Φημι. Ὁ μὲν θεὸς καὶ πατὴρ τῶν ὅλων ἀχώρητός ἐστι, καὶ ἐν τόπῳ οὐκ ἐνελέσκει. ——— ὁ γὰρ λόγος αὐτοῦ, δι’ ἃ τὰ πάντα πεποίηκε, ——— ἀταλαμνήσκειται
τὸ

“ that God cannot be comprehended in any
 “ particular Place, how then do I now assert
 “ that he walked in Paradise? I answer : The
 “ God and Father of all things is *IMMENSE*,
 “ and not found in any particular Place :——
 “ But his *WORD*, *By whom he made all Things*,
 “ —he (I say) *representing the Person of the*
 “ *Father and Lord of all Things*, came into Para-
 “ dise in the *Person of God*, and conversed with
 “ *Adam.*” And presently after, he adds, (up-
 on *John* I ; I, 3 ;) “ The Word therefore being
 “ God, and the Son of God ; the Father of the
 “ Universe *SENDS* him, when ’tis his *Will*
 “ so to do, unto any particular Place ; where
 “ when he comes, he is both *heard* and *seen*,
 “ being *sent* by the Father ; and he is found
 “ in That Place.” These Words undeniably
 show, that, in *Theophilus’s* Opinion, directly
 contrary to what you refer to him for ; the *Per-*
son who *appeared* and *talk’d* with *Adam*, was
 not himself *The One Supreme God*, but the *Word*,
 his *Son* and *Minister*, who *represented* his *Per-*
son, and was *sent* by him. Nor is there here any
 Room to distinguish between the *one Supreme*
God, and the *Person of the Father* : For *Theo-*
philus does not speak of *God* under the Relation
 or Character of *the Father of our Lord Jesus*
Christ, but as being (ὁ θεὸς καὶ πατὴρ τῶν ὅλων)

τὸ πρῶτον τοῦ πατρὸς καὶ κυρίου τῶν ὅλων, ἔτι παρεγένετο εἰς τὴν
 παράδεισον ἐν προσώπῳ τοῦ θεοῦ, καὶ ὁμιλεῖ τῷ Ἀδὰμ. — θεὸς
 ἐν ᾧ ὁ λόγος, καὶ ἐν θεῷ πεφυκός, ὅτε ἂν βέλε) ὁ πατὴρ τῶν
 ὅλων, πέμπει αὐτὸν εἰς τινὰ τόπον, ὃς παραγινόμενος καὶ ἀκούεται καὶ
 ὁρᾶται, πεμπόμενος ὑπὸ αὐτοῦ, καὶ ἐν τούτῳ ἐφίσκεται. Ad Autolyt.
 P. 129, 130.

the God and Father of all Things: And he says that the Word assumed the Person (not of the Father merely, according to your Hypothesis; but τῷ Θεῷ) of him who is God absolutely, or The Supreme God. So that, you see evidently, Theophilus (having never heard of your Distinction, of God considered essentially, and God considered Personally,) denies equally that the Word is The One Supreme God, as that he is the Person of the Father.

The next Author is Clemens Alexandrinus. One (1) Chapter of whose *Pædagogus* (which you know is a Juvenile and Rhetorical Piece) you cite, and observe that he says, Christ speaks in his OWN PERSON, *Exod.* 20, 2. As if the Intent of that Expression was, that he There declared himself to be in his own Person The One Supreme God. Now on the contrary, the Intent of Clemens in That very Chapter, is to show that Christ is our Master, whom the Supreme Father (πατὴρ τῶν ὅλων) who only is Perfect, (μόνῃ τέλει,) i. e. of Original underived Perfection, sent to instruct us in the Way of Salvation. And Christ, in the Passage you cite, is observed to speak in his OWN Person, not in opposition to his being the Representative of the Person of the Father, (as you would absurdly make your Reader believe;) but he is observed by Clemens to speak in his Own Person, in the First Person, I am

(1) Πάλιν ὅ, ὅταν λέγῃ αὐτὸς ὁ ἴδιος προσώπου — Ἐγὼ, &c. c. 7.

the Lord, in opposition to his being elsewhere spoken of in the *Third Person*, *HE kept him as the apple of his Eye*, Deut. 32, 10. Your observation therefore upon *This Phrase* [διὰ τῆς ἰδίας προσώπου, “in his own Person,”] is perfectly ridiculous. And that *Clemens* in his *latest Writings*, is most clear and full against your *Notion*; I have shown at large above, P. 81, 82.

I proceed to *Tertullian*: Who is so far from P. 28, 29: applying any Text to *Christ* as being Himself *The one Supreme God*, that he expressly condemns (1) that very Expression in his Adversary, as being equivalent to affirming him to be *The Father Himself*. And in the very Chapter you here cite, he directly supposes him to be *not The* (2) *most High God*. You could not but know, *Tertullian* always declares *Christ* to have *appeared* and conversed with Mankind, not in his (3) *own Name*, but in

(1) Ipse Deus Dominus Omnipotens Jesus Christus prædicatur. *Adv. Prax. c. 2.*

(2) Altissimus — æternus Deus. *Adv. Prax. c. 16.*

(3) Id verbum, *filium* ejus appellatum, in *nomine Dei* variè visum Patriarchis, in Prophetis semper auditum. *De Præscript. adv. Hæres. c. 13.* Again: Nam & profitemur Christum semper egisse in Dei patris nomine; ipsum ab initio convertatum; ipsum congressum cum Patriarchis & Prophetis; — Cæterum patrem nemini visum, — — — — — cujus *Auctoritate* & *nomine* ipse erat Deus, qui videbatur, dei filius. *Adv. Marcion. lib. 2, c. 27.* Again: Quæcunq; autem ut indigna reprehenditis, deputabuntur in filio, & viso, & audito, & congresso, Arbitro Patris & Ministro. *ibid.* Again: Christus Dominus; qui ab initio, Vicarius patris, in Dei nomine & auditus sit & visus. *ibid. lib. 3, c. 6.* Again: Filius ergo visus est semper, & filius conversatus est semper, & filius operatus est semper, ex *Auctoritate* Patris & *Voluntate*; quia *filius nihil potest à semetipso facere, nisi viderit patrem facientem.* *Adv. Prax. c. 15.* See more, above; P. 77, 78. And below, on *Query XXVII*, towards the End.

the Name of *The One Supreme God*, and by *His Authority and Power*, as his *Representative and Minister*: The Father being always absolutely (1) *Invisible*, on Account of his *Supreme Infinite Majesty*; but the Son *visible*, as being (in *Tertullian's* way of thinking,) only a *comprehensible Part* of the *Father's Substance*.

P. 30.

You think fit to cite (2) *Origen* also, for the Application of *one Text* to Christ, viz. Ps. 24; 8, 10. But, after what has been said, I see not at all how this tends to prove that *Origen* thought Christ to be *The One Supreme God*; which he expressly, in numberless Places of his Writings, denies him to be. See above, P. 16, 70, 71. See also what *Justin Martyr* says upon This very Text, above, P. 134.

P. 29, 30,
31.

As to *Cyprian*: The 5th and 6th Chapters of his Second Book of Testimonies against the *Jews*, show plainly that he agrees with the Other Antients before him; and he has not one word to your Purpose. The *One Supreme God*, all through *His Writings*, is the *Father*: Who, he says, (3) is "The One God who is Lord of all, of unequall'd Majesty and Power." And he professeth that the Son

(1) Consequens erit, ut *invisibilem* patrem intelligamus pro *Plenitudine* Majestatis, *visibilem* verò filium agnoscamus pro *Modulo Derivationis*. Adv. Prax. c. 14.

(2) On Matth. p. 438.

(3) Unus igitur omnium dominus est Deus; neq; enim illa sublimitas potest habere *consortem*, cum sola omnem teneat Potestatem. De bono Patient. P. 14.

called the Father (1) "*his Lord and God*;"—"from *whom* he received the Power by which we are baptized and sanctified; *whom* he acknowledged to be Greater than Himself; by *whom*, he Prayed to be *Glorified*; and *whose Will* he fulfilled, even to the Obedience of drinking that Cup, and suffering of Death."

You have only one Place from the interpolated *Hippolytus*; and That is nothing at all to your Purpose. Unless the supposing Christ to create all Things *By the Power* and *according to the Will* of the Father, be proving him to be himself *The One Supreme God*: Which even this interpolated Writer is far from asserting, but on the other hand expressly does assert many things contrary to it. See above, P. 13, 16, 39, 91.

We come now to the Primitive Council of *Antioch*, consisting of 70 Bishops, according to the Account of *Athanasius*; But probably they were in Truth many more, *Eusebius* calling them *an* (2) *infinite Number*. They apply indeed Many Texts of the *Old Testament* to Christ, in order to prove, against *Paul of Samosata*, that he was God "before the Foundation of the World." But these Bishops are so far from supposing or declaring him to be "*The One Supreme God*," that

(1) *Dominum & deum suum*; ——— quando ipsam Potestatem quâ baptizatur, & sanctificationem, ab eodem Patre Christus acceperit; quem majorem dixerit, à quo clarificari petierit, (*Joh. 14, 28.*) cujus voluntatem usq; ad obsequium bibendi calicis & subeundæ mortis impleverit. *Epist. ad Eubaian.* P. 203.

(2) *Mucius.* Hist. Eccles. lib. 7. c. 28.

they expressly on the contrary say, (1) that “ he fulfilled the *Will* of the Father in the “ Creation of all Things ;” citing the Words of the Psalmist, *he spake and they were made, he commanded and they were created.* They assert also, “ that he fulfilled the *Father’s Will* “ in appearing to the Patriarchs, being stiled “ sometimes an *Angel*, sometimes *Lord*, some- “ times *God*. But ’tis *Impious* (say they) to “ imagine, that *The God of the Universe*” [τὸν Θεὸν τῶν ὅλων] “ is ever called an *Angel*. The “ *Angel* (or *Messenger*) of the Father, is “ the *Son*, who is Himself *Lord* and *God* : “ For it is written, he is *the Angel of his Great* “ *Counsel.*” Here observe, that, in the Judgment of This Great and Primitive Council, the *Impiety* of styling God a *Messenger*, is not
 founded upon his *Paternity*, but upon his *Supremacy*, upon his being [τὸν Θεὸν τῶν ὅλων] *the Supreme God*.

P. 31, 32,
 Cc.

Novatian, another Antient Writer whom you here refer to, and who lived about the Time of the Council of *Antioch* ; says, agreeably to the Notions of That Council, that (2) “ God the Father, being *Immenſe*—,

(1) Τοῦτον πιστεύομεν — ἐκπεπληρωμένοι τὸ πατρικὸν βέλημα ὡς τὴν κτίσιν τῶν ὅλων. — ἐκπληρῶν τὴν πατρικὴν βελὴν, τοῖς πατριάρχαις φαίνεται, ποτὲ μὲν ὡς ἄγγελον, ποτὲ δὲ ὡς κύριον, ποτὲ δὲ Θεὸς μαρτυρούμενον. τὸν μὲν γὰρ Θεὸν τῶν ὅλων ἀτεβὲς ἄγγελον νομίσαι καλεῖσθαι. ὁ δὲ ἄγγελος τοῦ πατρὸς, ὁ υἱὸς ἐστίν, αὐτὸς κύριος καὶ Θεὸς ὡν γέγραπται γὰρ, μεγάλης βελῆς ἄγγελος. Epist. Synod. ad Paul. Samosat.

(2) Moses ubiq; introduxit Deum patrem *immemſum*, atq; sine fine: non qui loco claudatur, sed qui omnem locum claudat, — omnia continentem & cuncta complexum; ut merito nec *descendat* nec *ascendat*; quoniam ipse omnia & continet & implet. *De Trinit.* c. 25.

“ can

“ can neither *descend* nor *ascend*, because he
 “ is contained in No Place, but himself con-
 “ tains and fills all Things;” And that “ to
 “ suppose Him to *descend*, is to (1) *circum-*
 “ *scribe him in a particular Place*, and to deny
 “ his *Immensify*.” Therefore he argues, that
 it was “ *The Word, the Son of God*, who *des-*
 “ *cended*.” He argues also, that Christ was
 the Person to whom God issued his (2) *Com-*
mands in the Creation of the World. And
 he shows, that *for This Reason* it could not
 be *the Supreme God the Father*, who *appear-*
ed and *spake* to the Patriarchs, because *That*
Person who Appeared is stiled both *God and an*
Angel; Whereas (3) “ it is absurd (*says he*)
 “ to call *God the Father*, an *Angel* or Mes-
 “ senger; for so he must be SUBJECT to
 “ Another, whose Angel he is.” Evidently
 laying the Stress upon the *Supremacy* of the
 Father; Which Thing he also very largely
 insists upon, in his 31st Chapter throughout.

You next appeal to *Lactantius*, for the Ap-
 plication of a Text or two out of the Old
 Testament. But since you could not seriously
 expect, that your Reader should think
Lactantius supposed the Son to be *The Su-*
preme God; I shall only refer you to the Pla-

p. 31, 32.

(1) Quem volunt hîc Deum descendisse? — Deum patrem?
 Ergo jam loco clauditur; & quomodo omnia ipse complectitur?
 — superest ergo, ut ille descenderit — Dei filius, Dei
 Verbum. *ibid.*

(2) Non alium ostendit (*Moses*) tunc adfuisse Deo, cui *praci-*
perentur hæc opera ut fierent, nisi eum per quem facta sunt om-
 nia. *ibid.*

(3) Sed absit deum Patrem *Angelum* dicere; nè alteri SUB-
 DIITUS sit, cujus Angelus fuerit. c. 26.

ces before-cited, wherein he expressly declares the contrary at large. See *above*, P. 86, 119.

P. 28, 32. The last antient Writer you refer to, for the Application of Texts of the *Old Testament* to *Christ* as being himself "*The one Supreme God*," is *Eusebius* of *Cæsarea*. Now I am perswaded the Learned World cannot but be amazed at your Presumption in alledging *This Writer* in Proof of *your* Notion, which he not only all through his Works directly and expressly opposes, but frequently declares it to be (in his Opinion) *impious* and *absurd*. And though you had overlooked all those numerous Places of his Books against *Marcellus*, written in Defense of the *Nicene* Faith; wherein he declares most expressly that He thought it the Doctrine of the Whole Church, that (1) *God the Father only* is *the One and Only* and *Supreme God*; and that *Christ*, the Word and Son of God, is, not himself *The* (1) *one Supreme God*, but a divine Person really (1) *Subordinate* to the Father, and stiled *God* and *Lord* on Account of his having *received all* Power and Authority from the Father, and *ministring* to his *Will* and *Commands* in all Things: I say, though *all This* had been overlook'd, or not at all considered by you, yet certainly you ought not to have appealed to *Passages* for Proof that *Eusebius* thought *Christ* to be himself *The One Supreme God*, in *which very Passages* he directly on the contrary declares, that in *His* Opinion *Christ* is *not the*

(1) See *above*, P. 4, 6, 15, 18, 32, 35, 90.

one Supreme God; and professes that he alledges the Texts, only to show that Christ is the *Word* and *Angel* or *Messenger* of God, *ministering* to the Will of the One Supreme God.

The first Passage you refer to, is on Gen.^{P. 28, 29.} 17; 1, 2; and 18, 1; Where *Eusebius* declares his Sentiment, that the Person who appeared in Humane Form, and conversed with *Abraham*, and was stiled *Lord*, was not an ordinary *Angel*; “(1) Neither (*says he*) on the other side are we to think that it was The Supreme God (*) who here appeared; For ’tis *Impious* to say that *God* was changed, and that *He* was formed into the Figure and Appearance of a Man. It remains therefore that it was the *Word* of *God*,—who appeared in humane Shape, and discovered himself to—*Abraham*, and delivered his Father’s Will unto him.” Parallel to which, he says elsewhere, upon the same Occasion of *God’s* appearing to *Abraham*; (2) “If it can no way be said, that the Unbegotten and immutable Essence of *God* Supreme over all, was changed into the Form of a Man;—what other Person could it be, (since it is

(1) Πάλιν γεμὴν ἐδὲ τὸν ἐπὶ πάντων θεὸν ὑγυγιέον διὰ τέτων δηλαδὴ μεταβάλλειν γὰρ φάναι τὸ θεῖον, καὶ σχηματίζεσθαι εἰς ἀνδρὸς εἶδος καὶ μορφήν, ἐκ εὐαγγέλιου λείπεται δηλ. αὐτὸν εἶναι τὸν τῷ θεῷ λόγον—— ἀνθρώπων ἰσχυρὸς εἶδος τε καὶ σχῆμα, τῷ—— Ἀβραάμ ὅστις εἶπεν αὐτὸν ἐξέφωκε, καὶ τὴν τοῦ πατρὸς αὐτοῦ παρέδιδε γνώμην. Dem. Evang. lib. 5. c. 9. P. 234.

(*) Observe; He lays the Stress, not upon the *Paternity*, but upon the *Supremacy* of the Father.

(2) Ἐὰν μὴ τις ἐπιτρέπῃ λόγον τὴν ἀγέννητον καὶ ἀτρεπτον ἐσσεῖσθαι τοῦ θεοῦ τοῦ παντοκράτορος εἰς ἀνδρὸς εἶδος μεταβάλλειν,—— τίς εἴη ἂν ἕτερος ἀναγορεύοιτο, εἰ μὴ φάναι θεμῆναι τὸ πρῶτον τῶν ὄλων αἰτίαν, ἢ μὲν ὁ προὖν αὐτοῦ λόγος; Eccles. Hist. c. 2. P. 4.

“ *impious* to affirm that it was the *first Cause* of all Things,) but his pre-existing *Word*?” Which Word, he had just before said, was the “ (1) *Second Cause*, after the Father of all Things ;—having received from the Father “ *Power and Dominion*,—and *ministring* to “ his *Commands*” in the Creation.

P. 29.

Presently after, upon the *next* Text you refer to, *Gen.* 19, 24; he says, (2) “ that “ *Moses* evidently calls the Son” (not, *The one Supreme God*, but) “ a *Second Lord* after “ the Father.” And he more largely explains his Sense of this Text in Another Place, which though it lay before you (as appears by your other Citations,) yet you have thought fit to take no Notice of it. (3) “ The Sun (*says* “ *he*) rose upon the Earth, and *Lot* entered “ into *Zoar*, and the Lord rain’d upon *Sodom* “ *Brimstone* and *Fire* from the Lord. He “ (*Moses*) here plainly mentions a *Second*

(1) Τὸν (δεύτερον ut Christophor.) μετὰ τὸν πατέρα τῶν ὅλων αἰτίον,——τὸ κύριος ὁμοῦ καὶ τὸ κράτος——παρὰ τοῦ πατρὸς ὑποδεγμένον,——ταῖς πατρικαῖς ἐπιτάξεσιν ὑπακούοντα. *ibid.*

P. 3.

(2) Τοῦτον δεύτερον μετὰ τὸν πατέρα κύριον σαφέςατα Μωσῆς ἀναγορεύει, λέγων, &c. *ibid.* P. 4.

(3) Ὁ ἥλιος ἀνέτειλεν ἐπὶ τῇ γῇ, καὶ Λὼτ ἐσῆλθεν εἰς Σενγάρ, καὶ ἔβρεξε κύριος ἐπὶ Σόδομα θεῖον καὶ πῦρ παρὰ κυρίου. σαφῶς Δεύτερον ἀναγορεύει, ὃν καὶ διδάσκει παρὰ τοῦ μείζονος ἐπιτραπέντα τὴν κατὰ τῶν ἁποβῶν ποιήσασθαι τιμαρίαν. πλὴν ἀλλ’ εἰ καὶ δύο κύριος ἀνεπικαλύπτως ὁμολογῶμεν, ἀλλ’ ὃ καὶ ταῖς ὁμοίαις ἐπ’ ἀμφοτέροις χρώμεθα θεολογίαις, εὐσεβῶς ἢ τῇ τάξει χρώμενοι, τὸν μὲν ἀνωτάτω πατέρα καὶ θεὸν καὶ κύριον, καὶ τοῦ δευτέρου κύριον καὶ θεὸν εἶναι πεπαιδευμένοι· τὸν δὲ τοῦ θεοῦ λόγον τὸν Δεύτερον κύριον, τῶν μὲν ὑπ’ αὐτὸν δεσποτίῳ, ὅτι ἐστὶ ἢ ὁμοίως καὶ τοῦ μείζονος· ὃ γὰρ τοῦ πατρὸς κύριος, ὃ δὲ τοῦ πατρὸς θεός, ὁ θεὸς λόγος· ἀλλ’ ἐκεῖνος μὲν εἰκὼν καὶ λόγος καὶ σοφία καὶ δύναμις, τῶν δὲ μετ’ αὐτὸν δεσπότης, κύριος καὶ θεός· Ὁ δὲ γε πατήρ, καὶ τοῦ υἱοῦ πατήρ καὶ κύριος καὶ θεός· ὥστε εἰκότως ἀνατρέχουσιν εἰς μίαν ἀρχὴν καὶ εἰς ἓνα θεὸν συνίσταται ἡμῖν τὸ τῆς εὐσεβὸς θεολογίας. *Dem. Evang. lib. 5. c. 8.*

“ *Lord,*

“ *Lord*, who, he informs us, was *commanded*
 “ by the *Superiour Lord*, to punish those
 “ wicked Men. But tho’ we do freely con-
 “ fess that there are *two Lords*, yet we do not
 “ speak *alike* of them in our Account of their
 “ *Divinity*; But piously attending to the true
 “ Order of Things, we are taught that the
 “ *Supreme Father*, and *God*, and *Lord*, is the
 “ *Lord and God even of Him who is the Se-*
 “ *cond Lord*; and that the *Word of God*, who
 “ is the *Second Lord*, is Lord indeed of all
 “ those Things that are Subject to him, but
 “ not of *Him who is the Superiour Lord*. For
 “ *God the Word*, is not the *Lord of the Fa-*
 “ *ther*, nor the *God of the Father*: but he
 “ is the *Image*, and *Word*, and *Wisdom*, and
 “ *Power of the Father*; and he is the *Master*
 “ and *Lord and God* of all other Things.
 “ But the *Father*, is both *Father*, and *Lord*,
 “ and *God*, even of the *Son*. So that all
 “ Things rightly center in *One Original*; and
 “ All our Discourses about *Divinity*, termi-
 “ nate (as Piety requires) in *One God*.”

The *next* Text, about which you appeal *P. 29.*
 to *Eusebius*, is *Gen. 31, 13*. Upon which
 Text again you are so unfortunate, as to have
 him declaring exprefsly *against* you, that the
 Person who appeared to *Jacob*, was *not The*
Supreme God, but His *Angel* or *Messenger*, de-
 livering the *Will of the Supreme God*. “(1)
 “ It was not (*says he*) the *Supreme God*, but

(1) Ὁὐ μὴν ὁ ἐπὶ πάντων, ἀλλ’ ὁ ἐκείνους Δεύτερος, πρὸ τοῦ πατρὸς
 εἰς ἀνθρώπους διακονούμενος καὶ διαγγέλλων, διὸ καὶ ἀγγελὸν αὐτὸν ὁ Ἰακώβ
 ἐπὶ τοῦ πρῶτου καλεῖ. *ibid.* c. 10.

“ That Person who is *Second* after him, *ministering to* and *declaring* the Will of the Father unto Men ; For which Reason *Jacob* here calls him an *Angel*.”

2. 32.

Again, you refer to *Eusebius*, upon *Is. 45, 14* ; still directly *against* your self. For *he* (1) says, upon That Text ; that “ they who (the Prophet foretells) shall be made subject unto him, (to *Christ*,) shall worship him as *God*, and shall pray [to, or] in him, *Because God*, who is *Greater*, dwells in him, even the *Supreme Father and God of the Universe*.” And afterwards in this very Chapter he says, that the Son “ *is* (2) *not the Supreme God*, but the only-begotten Son of the Supreme God,” &c.

Once more You refer to *Eusebius*, on *Zech. 10, 12* ; where *Christ* is represented as the Lord who says, “ (3) I will come, — and many Nations shall flee unto Him who is the *Superior* and

(1) Προσκυήσασιν αὐτῷ οἷα θεῷ οἱ ὑποταγνόμενοι, καὶ ὡς προσεύξονται ἐν αὐτῷ, διὰ τὸ μείζονα καὶ οικεῖν ἐν αὐτῷ θεόν, τὸν ἀνωτάτω δηλαδὴ πατέρα καὶ θεὸν τῶν ὅλων. *Dem. Evang. lib. 5. c. 4.* Hence you may observe in what sense the Antient Church worshipped *Christ* ; not as being Himself *The One Supreme God*, and ultimate Object of Worship, but *To the Glory of the Father* who dwelt in him, and from whom (says *Eusebius*) he received the Honour of being worshipped as *God*, *Eccles. Hist. lib. 1. c. 4.* Hence also you may understand what *Origen* means by (the ἓνα θεόν) the *One God* whom *Christians* worship ; viz. the *Supreme God the Father*, in and through the Son. *Adv. Cels. lib. 8. P. 386.* See above, p. 10, 24, 42.

(2) 'Οὐχ ὁ πρῶτος θεός, πρῶτος [lege πρώτῃ] ὁ τοῦ θεοῦ μονογενὴς υἱός. *ibid.*

(3) Ἦξω — ἔλθῃ ὃ πολλὰ καταφεύξονται ἐπὶ τὸν κρείττονα καὶ μέγαν κύριον, τὸν ἐμὸν τε αὐτοῦ καὶ τῶν ὅλων θεόν. *Dem. Evang. lib. 5. c. 26.*

“ Great

“ Great Lord, even the God both of Me, and
“ of the Universe.”

These are the *Texts* of Scripture, and the *Explanations* of *Eusebius* upon them, which you, in the most extraordinary manner, in express Contradiction to the whole Tenour of the Writings of this Learned Author, have alledged as Evidences that He thought Christ, the Word and Son of God, to be Himself “ *The One Supreme God.*” I pass by, for Bre-
vity’s Sake, *other Texts*, on which you refer to *Eusebius’s Comment on the Psalms*, which are not any way more to your Purpose than those I have already considered. I shall have occasion to take notice of them *hereafter*, upon *Query XXVII, towards the End*. At present, I shall only leave with you hereupon the Observation of *Montfaucon*, the Learned Editor of *That Work*. Who says; (1) “ I should
“ heartily wish to join with those who think
“ *Eusebius* to be Orthodox, in Defense of so
“ Great a Man, if his Writings would per-
“ mit me so to do. But both his other
“ Works, and especially *These Commentaries*
“ in which he openly professeth *Arianism*,”
[so *Montfaucon* erroneously stiles *Eusebius’s*
Doctrines;] “ oblige me to be of another Opi-
“ nion.” One Passage may serve for an In-
stance of *Eusebius’s* Doctrine in *That Book*.

(1) Ego vero iis, qui orthodoxum *Eusebium* censent, ad tanti viri Purgationem adstipulari peroptarem, si per ejus scripta liceret; At secus suadent, tum cætera ejus opera, tum maximè *hi Commentarii*, ubi *Arianismum* apertè profitetur. *Pralim. in Euseb. Comment. in Psal. c. 6.*

Upon Ps. 109, 1, *The Lord said unto my Lord*; He says: (1) "By the Laws of Nature, the Father of every Son, is his Lord. Wherefore God, the Father of the only begotten Son of God, is both *His God* and *Lord and Father*."

Before I leave *Eusebius*, (because you have been so unreasonable, as frequently to cite even so *direct an Opposer*, as a *Favourer* of your *Notions*;) I shall show you further, that in his whole *Demonstratio Evangelica* it is his *professed Design*, to prove that Christ, the Word of God, is not Himself "*The Supreme God*," but the *Angel and Minister of the Supreme God*; stiled *God and Lord*, as his *Son and Representative*; so that the *Father only*, is still strictly *The One God*. He begins his Book with observing, that Christ is That Person who appeared to Righteous Men before and under the Law, "(2) whom *Moses* calls sometimes *God and Lord*, and sometimes the *Angel of God*; stiled the *God* indeed and *Lord* of holy Men, but the *Angel* or *Messenger of the Supreme Father*." Presently after, having shown that the God who appeared to *Jacob*, is called the *Angel of God*;

(1) Νόμοις φύσεως, παντός υἱοῦ πατρὸς, κύριος ἂν εἴη αὐτοῦ. διὸ καὶ τοῦ μονογενῆ υἱοῦ τοῦ Θεοῦ, ὁ γενήσας αὐτὸν Θεὸς εἴη ἂν αὐτοῦ καὶ Θεὸς ὁμοῦ καὶ κύριος καὶ πατήρ. Euseb. Comment. in Psalmi.

(2) Ὁ Μωσῆς τὸν ἐπιφανέντα τοῖς Θεοφιλεσι——ποτὲ μὲν Θεὸν καὶ κύριον, ποτὲ δὲ καὶ Ἄγγελον Θεοῦ πρὸς αὐτοὺς εὐεχόμενον. Θεὸς μὲν καὶ κύριος τῶν Θεοφιλῶν ἀνδρῶν ἀνηγορευμένος, Ἄγγελος δὲ τοῦ Ἀνατάτος πατρός, lib. 1. P. 10.

he adds : (1) “ But if it is impossible that the Supreme God, who is *invisible* and *unbegotten*, and the *Absolute King* of the Universe, should be *seen* by mortal Eyes ; who then can That Person, which appeared, be, but *God the Word* who is stiled *Lord* after the Father ?” And even where he stiles the Son *Creator* or *Framer* of the World, he still at the same time says, that (2) “ the Father is *Supreme over all*, and the God even of this *Creator himself*.” And upon those Words of the Psalmist, (*Thy Throne, O God ; —wherefore God, even Thy God, &c.*) he thus remarks : “ (3) *For This Cause* therefore the *Supreme God* himself, who is *Greater* and even *Thy God*, anointed Thee, O God ; So that he who anointed, is much *Superior* to Him who was anointed by him.” And again he says, that “ (4) the *Word of God*, who was before all Ages, is *Superior* to every *Angelick Nature*, but *Inferior* to the *First Cause*.” And in the Conclusion of the same Book he says, he has shown from 30

(1) Ἐι ἢ μὴ οἶον τε τὸν ἐπέκεινα Θεόν, τὸν ἀόρατον καὶ ἀγέννητον, καὶ παμβασιλέα τῶν ὅλων, θνητῇ φάναι θεωρεῖσθαι φύσει· τίς ἂν ὁ δηλούμενος εἴη, πλὴν τοῦ ὡς ἡμῶν κατὰ [μετὰ] τὸν πατέρα κυριολογούμενος Θεοῦ λόγος ; *ibid.* P. 11.

(2) Ὁ πάντων ἀνωτάτω καὶ αὐτοῦ δημιουργοῦ Θεὸς παὶ πατήρ, &c. *lib.* 4. c. 5.

(3) Διόπερ ἐπὶ τῷ ἐχρίσῃ σε, ὦ Θεέ, ὁ Ἀνωτάτω καὶ μείζων αὐτοῦ, ὁ καὶ σοῦ Θεός, ὡς εἶναι καὶ τοῦ χρισμένου τὸν χρίοντα πολὺ πρότερον. *lib.* 4. c. 15. P. 181.

(4) Λείπεταί τις ἄρα ἂν ἐν τοῖς ἔσσι Θεὸς καὶ κύριος μετὰ τὸν παμβασιλέα καὶ Θεὸν τῶν ὅλων. εἴη δὲ ἂν ἔστω ὁ ὡς αἰῶνα τοῦ Θεοῦ λόγος, ὁ κρείττων μὴ ἢ πᾶσα Ἀγγελικὴ φύσις, μείων δὲ ἢ κατὰ τὸ ὡς αὐτοῦ αἰτίον. *lib.* 5. c. 11. P. 238.

prophetick Chapters, “ (1) that *the Word of God*, our Lord and Saviour, is God *next after Him who is Supreme over all.*” And after innumerable such Passages as these, he begins his Preface of his *sixth Book* with observing, (2) “that there is confessed to be “ One God *Supreme over all*, and that there “ is demonstrated to be after him a *Second Essence*, which is over all Things that were “ made, and which the Holy Scriptures call “ the *First-born Wisdom of God*, and the *only begotten Son*, and *God of God*, and the *Angel of his Great Counsel*, and the *Prince of the Heavenly Hosts*, and the *Minister of the Father.*”

Thus, I think, I have made it very evident, that all the Christian Writers of the *Three first Centuries*, (I might *almost* add even the *4th* also,) unanimously agree, that *the Son* was, not himself *The One Supreme God*, but the *Angel* or *Messenger* of the Covenant, and that he *Ministred* to the *Will* and *Commands* of *the One Supreme God*. Which proves the Truth of my Assertion, that “ *it was the Unanimous Opinion of all Antiquity, that Christ appeared and spake under the Old Testament in the Person of God the Father.*”

(1) Δεύτερον θεὸν μετὰ τὸν ἀγαπάτω καὶ ἐπὶ πᾶσι, τὸν Σωτῆρα καὶ κύριον ἡμῶν τὸν τῷ θεοῦ λόγον εἶναι μεμαθηκότες. lib. 5. c. 30.

(2) Καὶ θεοῦ ᾧ ἑνὸς τοῦ ἐπὶ πάντων ὁμολογημένου, δευτέρας δὲ μετ' αὐτὸν ἀποδείχθεισης ἑσίας [taking ἑσία in the sense of ὑπόστασις] ἡγεμένης τῶν γεννητῶν ἀπάντων, ἣν σοφίαν θεοῦ πρωτότοκον, μονογενῆ τε υἱόν, καὶ θεὸν ἐκ θεοῦ, μεγάλης τε βουλῆς ἀγγελόν, καὶ πῶν κατ' ἐσθλὸν ἐρασιῶν ἀρχόντα, καὶ τοῦ πατρὸς ὑπεργόν, &c. lib. 6. P. 257. Proxm.

For in the plain Reason of Things, an *Angel* or *Messenger* must represent the *Person* of *Another*. If he comes in *his own Name*, and by *his own Supreme independent underived Authority*, he ceases to be an *Angel* or *Messenger*. And yet I did not suppose, as you erroneously imagined me to do, that the Antients so understood Christ to appear “*in the Person of*” p. 33, 34.
“*God the Father*,” as that he was not “*in his own Person also*” still’d *God* and *Lord*; but only that they always meant, that Christ appeared and acted as the *Representative* of *God the Father*; and therefore they apply’d those Texts to *Him* in a *Subordinate* Sense, which in the *Original* and *Supreme* Sense they constantly attributed to *God the Father only*.

That the Antients thought the *Supreme God, the Father*, appeared and spake by *Christ*, may be still further confirmed from *Irenæus*; Who says expressly, that “*the* (1) “*God and Lord of all*” (in contradistinction to *his Son Jesus Christ* mentioned in the same Sentence,) “*said to Moses, I am that I am.*” Now since ’tis certain, that, according to *Irenæus* and all the Antients, *Christ* the Word, and not the *Father*, was the Person who *spoke*; it follows evidently that they thought, (what they frequently also affirm directly,) that he *represented* the Person of the *Father*

(1) Nemo igitur alius, quemadmodum prædixi, Deus nominatur, aut Dominus appellatur, nisi qui est *omnium Deus & Dominus*, qui & *Moyse* dixit, *ego sum qui sum*. &c. & *HUJUS filius Jesus Christus dominus Noster*. lib. 3. c. 6.

who spake by Him; And consequently they understood This and all other Texts so, as that *the Father* whom Christ represented, and in whose Name he spake, was, in the *first* and *highest* Sense, *I am that I am*, or *the alone Supreme Self-existent God*.

I have nothing more to do, under This Query; but briefly to remark some *incidental Errors* and *Inconsistencies* you fall into.

p. 34.

The Passage of *Clement*, wherein you *totally* mistake the Sense of the Words [*διὰ τῆς ἰδίας προσώπου*, in *his own Person*,] has been considered *above*, p. 144.

The Passage of *Irenæus*, [*Ipse igitur Christus cum Patre, &c.*] which you here cite, has likewise been considered *above*, p. 142.

p. 35.

You add a Passage of *Novatian*, nothing at all to the Purpose *against me*, but full *against your self*: Showing that the Person who appeared to *Hagar*, could not be *the Supreme God, the Father*, because of his being stiled an *Angel*; nor, again, could be a mere *Angel*, because of his being stiled *God*: And therefore he concludes it must be the *Son*, who is "SUBJECT (1) to his Father, and the *Declarer* of his Will." Let the Reader judge, whether This be an Evidence that *Novatian* thought the Son to be, not only *not a mere Angel*, but himself *The One Supreme God*. The *Other Words* you here refer to, (*viz.*

p. 36.

(1) c. 26. Quoniam Patri SUBDITUS & Adnunciator paternæ Voluntatis est. [*Which words, immediately preceeding those you cite, ought not to have been omitted.*]

Substantia Communionem,) are considered elsewhere; p. 53, 54, above; and below on Query XXVII, more largely and distinctly.

With what you observe from *Justin*, I de- P. 36, 37.
fire the Reader to compare what I have largely alledged above, P. 129, &c. And he will find, that it is *Justin's* professed Design throughout his Book, to show (directly contrary to *Your* Notion,) that Christ, the Son of God, though he is justly stiled, and is "really Lord and God," yet is not himself P. 39.
The One Supreme God, or of the same Supreme Authority as the Father; but is the Angel and Minister of the Will of The One Supreme God and Father of the Universe.

The only Solution you give of these latter P. 38.
Expressions, (which you cannot deny to be perpetually used by *Justin* and All the Antients,) is, that *these Things do not SUIT with the First Person of the Trinity;*" But the Son, "being Second only in the ever-blessed Trinity, and designing in his own due time to take humane Nature upon him, might MORE SUITABLY condescend to act Ministerially among Men, (as a proper Preluae to his Incarnation which should come after;) and so might he, not only God, but an Angel too." How different are these Slender Expressions of yours, from Those of the Antients above-cited! What *They* thought absurd and impious to imagine possible to be ascribed to the Father, the Son. You think might "MORE SUITABLY" do: But in the Nature of Things, and with regard to any Supremacy of
M Authority,

Of the Unity of God.

Authority, the Father (in your Opinion) being First in nothing but Order of words, might as possibly have condescended to have been Sent under the Character of the Angel or Messenger of the Son, to have taken humane nature upon him, to have been incarnate, and to have acted ministerially among Men. Does not This deserve your more serious Consideration?

38.

Observe now, *how* you represent the *Argument* of the Antients. "*The Argument They used, you say, is This. The Person who appeared to the Patriarchs, and is frequently stiled God and Lord, Jehovah and Almighty, could not be an Angel only: Because such High Titles could never belong to any mere Angel. Neither could he be God the Father: Because his Office was Ministerial, he is called an Angel, he Appeared, he condescended to take upon him humane Shape, and other Resemblances: These things do not suit with the First Person of the Trinity. Well then; Who could he be, but God the Son?*" That is, (according to You;) Whom could these Antient Writers think That Ministerial Person to be, but One who was, (not only not a mere Angel, but) as much SUPREME over All, as the Father himself, to whom, expressly upon Account of his Supremacy over All, they thought it Blasphemous and Impious to ascribe in Any Sense Any ministerial Office whatsoever? Is "*This the Argument of the Antients, as every one knows, that knows any thing of these Matters? I* might

39.

might here very justly (if such Expressions were *at all* commendable) return you the Compliment, which you with a very warm, but blind and mistaken Zeal, make to Me in your *next* Page. “*Of all the silly Things, that* P. 40.

“*Ignorance and Malice have combined to*
 “*throw upon the Primitive Martyrs and De-*
 “*fenders of the Faith of Christ, I have not*
 “*met with one comparable to This: I am*
 “*therefore willing to believe, that you did not*
 “*mean to charge them with it, but only ex-*
 “*pressed your self darkly and obscurely; which*
 “*yet should not have been done, by one who*
 “*would be careful not to mislead even an un-*
 “*wary Reader.*” For, what can tend more

to expose the Writings of the Antients, than to represent them as teaching that Christ is Himself *The One Supreme God*; at the same Time while they constantly teach and insist, that he is the *Angel* or *Messenger* of *The One Supreme God*; and that his Office is *ministerial* to the *Will* and *Commands* of the *Father*; and that it is *absurd* and *Impious* [*ἀσέβης*] to say or think that *the Supreme God* can be in Any Sense an *Angel* or *Messenger*, or could *Appear* and act in That manner, in which they always affirm that Christ *Appeared* and acted? And how can it, consistently with Any Reason, be affirmed, that to suppose *One Person*, who is the *Supreme God*, could be (*ἄγγελος*) an *Angel* or *Messenger*, and *appear in humane Form*; was (upon Account of his *Supremacy over all*) an *impossible* and *impious* Supposition: And yet at the same time

Another Person, who is equally The One SUPREME God, may very well be (ἀγγελος) a Messenger, and appear in humane Form?

P. 41.

The next thing you alledge, is; that *Novatian*, when he apply'd the word, *God*, to the Son, "*understood it in the Strict and Proper Sense; and thus the Antients in general understood it.*" This is a mean Quibble upon the Words, "*strict and proper.*" *Novatian* and Other Antient Writers, undoubtedly understood the word, *God*, when applied to the Son, *strictly and properly* in That Sense wherein they uniformly declare, in All their Writings, that they intended it should be understood when they apply it to the Son: But if by the Terms, "*strictly and properly,*" you mean, *absolutely and identically*, in the same SUPREME Sense in which it is applied to the Father; your Assertion is manifestly false. For, none of the Antient Writers, when they style the Son *God*, mean to affirm that the Son is He who alone has All Perfections and All Dominion, *absolutely in and of Himself, original, underived, Supreme, and independent on Any*: Which is Always the Signification of the word *God*, when (1) applied to the Father.

(1) See above P. 57. To which may be added the following Passages. Γινώσκετε ἐν ὅτι εἰς θεὸς ἐστίν, — ὁ ἀόρατος, — ἀχώρητος, ἀνεπίδεντος, — ἀκατάληπτος, αἰνῶτος, ἀφθαρτος. — τῶν τὸν θεὸν σέβουσιν — ἀλλὰ τῷ χριστῷ σεβόμενοι. Clem. Alex. Stromat. lib. 6. p. 635, 636. i. e. "Know that there is One God, " Invisible, Immense, Self-sufficient, Incomprehensible, Eternal, " Incorruptible; This God worship ye, through Christ." Again: Τὸ μὲν ἐν ἀθεοῖς μὴ εἶναι, ἐν τινὲς ἀγέννητον, καὶ αἰδίδιον, καὶ ἀόρατον, καὶ ἀπαθὴν, καὶ ἀκατάληπτον, καὶ ἀχώρητον — θεὸν ἔχοντες, ἱκανῶς μοι δεδεικται. Athenag.

Father. *Novatian* particularly, whom you are now referring to, says: "The (1) Son is God; but begotten to This very End, that he might be God." *Again*: "What (2) Reason is there, I beseech you, that when they read this Title (God) was given to *Moses*, where it is written, *I have made thee a God unto Pharaoh*," (i. e. have given Thee Power and Authority over him;) they should deny it to Christ, who is not only appointed to be a God unto *Pharaoh*, but Lord and God of every Creature?"

In answer to what had been alledged from *Theophilus*, *Tertullian*, and many other Antient Writers, concerning Christ's being said to represent the Person, and act in the Name of God; you tell me, that Christ in the Old

Athenag. Legat. P. 37. i. e. "I have sufficiently shown, that we who acknowledge One God, Unbegotten, Eternal, Invisible, Impassible, Incomprehensible, and Immense; are not Atheists." *Again*: *Prima enim Tu Causa es, locus rerum & ipacium, fundamentum cunctorum quæcunque sunt; infinitus, ingenuus, immortalis, perpetuus, solus. Arab. Adv. Gent. P. 17.* i. e. "Thou art the First Cause, the Place in which all Things have their Being, the Foundation of all Things which exist; Infinite, Unbegotten, Immortal, Eternal, the Only One." *Again*: *Omnipotens & Primus Deus*,—nonne solus ingenuus, immortalis, & perpetuus solus est? *ibid. lib. 2. P. 95.* i. e. "The Omnipotent and Supreme God, is he not alone Unbegotten, Immortal, and Eternal?" [The Meaning evidently is, not that Other Beings also may not be Immortal and Incorruptible, but that He Alone is so absolutely Of Himself, by original underived Self-sufficiency.]

(1) Est ergo Deus; sed in hoc ipsum genitus, ut esset Deus. c. 31.

(2) Quæ autem (malum) ratio est, ut cum legant hoc etiam *Moyse* nomen datum, dum dicitur, *Deum te posui Pharaoni*; *Christo* negetur, qui non *Pharaoni* Deus, sed *universæ creaturæ & Dominus & Deus constitutus* esse reperitur? cap. 15.

Of the Unity of God.

P. 42. Testament “is not represented under his own
 “ *personal distinguishing Character, as a Son, or*
 “ *Second Person ;——but under such a Chara-*
 “ *cter as is common to the GODHEAD ;*”
 (viz. under the Character of Lord God, Lord
 God Almighty, and the like :) “ *which Cha-*
 “ *acter, since the distinction of Persons has been*
 “ *revealed to us, has been in a more eminent and*
 “ *peculiar manner reserved to the Father. He is*
 “ *represented eminently Now as God ; and Christ,*
 “ *as Son of God, or Mediatour, or Messiah.*
 “ *Christ, having Before took upon him That Part,*
 “ *Character or Office, which, since That Time,*
 “ *has been reserved in a peculiar manner to the*
 “ *Father ; may be said to have acted in the*
 “ *Person of the Father, or in the Name of*
 “ *the Father ; That is, under the same Cha-*
 “ *acter or Capacity, which the Father Now*
 “ *chiefly bears with respect to Men.*” This you
 P. 41. intend should “*satisfie*” me, about the Sense
 of the Antients, who say that Christ appeared
 representing the Person, and acting in the Name
 of the Father. But the Reasons why I am
 not “*satisfied,*” are These.

1st, This Title, *The Lord God*, is not, as
 you imagine it to be, a Character common to
 the GODHEAD, that is, an Abstract gene-
 ral Name of Metaphysical Substance, distinct
 from the Consideration of Personality, (See
 above, p. 11 ;) but it is evidently always, in
 the Nature of Language, as necessarily a
 Personal Title, as This Title, *the King*, ne-
 cessarily signifies, not the Regality, nor the
 Sub-

Substance, but the *Person* of the King. The *Antients* therefore, when they find the Title, *Lord God*, given to the *Person* who appeared *visibly* under the Old Testament, never explain it (as *You* here do) by a *metaphysical Abstraction*, but always by the way of *Representation*: Always and uniformly arguing, that the *Person* who *Appeared visibly* was not himself *The One Supreme God*, because they supposed it was *impossible, absurd, and impious* to imagine, that the *Supreme God* was capable of appearing at all, even so much as under any *assumed Symbols* of his Presence; and also because they found that the *Person who Appeared*, was characterized with the Name of *Angel* as well as of *God*, and *ministered* to the *Will* and *Commands* of *Another Person*; Which they thought was a thing highly derogatory and impious, to have in Any sense affirmed of Him who was Himself *The One Supreme God*.

2dly, If the Father, as you here own, is “*in a more eminent and peculiar manner*” Lord P. 42. *God*, than the Son; then the Son is not *Lord God* in the same “*Supreme,*” in the “*same*” P. 53, 57. “*High Sense as the Father Himself:*” Unless by the Titles, “*eminent and peculiar,*” you mean really nothing but empty Sounds.

3dly, 'Tis *absurd* to call the *Character* of P. 42. *Supreme Lord God*, an “*OFFICE.*” And still more *absurd*, to suppose that Christ, whose *Office* (you own) was then “*Ministerial,*” appear- P. 38. ed as being Himself *The One Supreme Lord God*:

P. 42.

As if the One Supreme Lord God could have or appear to have a ministerial Office. And most of all absurd is it, to say that Christ's "taking upon him That Character" [taking upon himself in his OWN Person That Supreme Character] "which has since been reserved in a peculiar manner to the Father," is "having acted in the Person of the Father, or in the Name of the Father : " As if, to Represent the Person of God, and to act in his Name and by his Authority, was the same as being Himself The One Supreme God.

P. 43, 44.

What you add concerning Tertullian's affirming, that Christ "was Almighty (*) in his own Right, as being the Son of the Almighty ;" and concerning his being "adored under the one common Character of God, Lord, and Jehovah, not merely as Representative of God the Father, or as invested with his Authority, but as strictly and truly God Consubstantial with God the Father ;" has been abundantly considered already. For they who supposed the Son, (as Tertullian expressly did,) to be a small Part of the Father's Substance, or an Emanation from the Father's Substance by his Will ; evidently meant not to infer (as you do) from their Notion of Consubstantiality, any Equality of Supreme and independent Authority).

(*) Note : The words, *Suo jure*, in this place, do not signify, "in his own Right," but, "in a Sense, (or, upon a Ground) proper and peculiar to himself." See the Passage at length, below, on Query XXVII, towards the End.

The “*Sum of the Case*” which you at last P. 44.
 put, is wonderfully unintelligible and contra-
 dictory. *First*; you assert that Christ “*claim’d*
“ the Adoration of the Patriarchs——under
“ the Name and Character——of Lord God,
“ God Almighty, &c.” meaning that he claim’d
 it in That manner to himself in *his own Per-*
son. The Antient Catholick Writers were
 unanimously (as I have already shown) of a
 different Opinion. I shall here add only a
 Passage of *Eusebius.* “(1) *The Word of God*
(says he) “*who is the Guide and Director of*
“ All, call’d back the Jews to the Wor-
“ ship of the Father only, who is The Most
“ High, far above all things that are visible,
“ far above the Heavens and every originated
“ Substance whatsoever; gently and mildly
“ inviting those who were obedient to him,
“ and teaching them to worship only the Unbe-
“ gotten and most High God the Maker of the
“ Universe.”

Secondly; You in the very next words, in P. 44.
 a most *Contradictory* manner, give up your
 whole Cause, by Adding, that “*being SINCE*
“ discovered not to be the Father Himself, but
“ the Son; not unoriginated, but God of God; all
“ that he did, must be Referr’d back to the Fa-
“ ther, the Head and Fountain of all; whose Au-

(1) Τέτρες δὴ ἔν παραλαβὼν ὁ καθηγεμὼν καὶ προπάτης ὑπάντων
 τοῦ θεοῦ λόγῳ, ἐπὶ τὴν μένε τοῦ πατρὸς, αὐτοῦ δὴ ἔ ὑψίστη, θεο-
 κείαν ἀνεκαλείτο, τῶν ὁραμένων ὑπάντων ἀνωπύτω, ἐπέκεινάτε ἔρανῃ καὶ
 πάσης γεννητῆς ἑτίας, τὸς ὑπάρχους ἔρεμα καὶ πράως ἀνακαλεσμενῶ,
 μένον τε αὐτοῖς τὸν ἀγώνητον καὶ τῶν ὅλων ποιητὴν Θεὸν τὴ ὑψίστην παρα-
 διδὸς ἐνσεβεῖν, Dem. Evang. lib. 4. c. 7.

P. 184. "thority be exercised, whose Orders be executed, and whose Person, Character, or Office, be represented and sustained." And again in like manner: Indeed (you say) the general Opinion of the Antients centered in This, that the Father, as * Supreme, issued out Orders for the Creation of the Universe, and the Son executed them." I think, no more needs be said, to satisfy any intelligent Reader, that, by your Reasoning here, it necessarily and plainly follows that Christ is not "The One Supreme God," God "in the same, and in as High a Sense as the Father himself;" since you own that he in all things "exercised the Authority and executed the Orders" of Another, viz. of the Father.

P. 46. To conclude. Tho I never "appealed," as you say I do, to *Antiquity*; nor look'd upon the Fathers as having any real Authority in Matters of Faith; because they are fallible Men, and because I think it a Derogation to the *Holy Scriptures* to appeal to any later Writers; and therefore have referr'd to Those Writers for *Illustration* only: Yet, I think, I have given You Reason to desist from all Pretences to any Countenance for Your Notion, from *Antiquity*.

QUERY III.

Whether the word (God) in Scripture, can reasonably be suppos'd to carry an ambiguous Meaning, or to be us'd in a different Sense, when applied to the Father and Son, in the same Scripture, and even in the same verse? (See John I. I.)

Ans. **T**O This Query it has been answered, that "*the word [God] in Scripture,*" though it does not "*carry an*" P. 47. "*ambigucus Meaning,*" yet evidently it is "*used in a different Sense.*" For when it is applied to *the Father*, it denotes *Him who Alone has all Perfections, and all Power and Dominion, absolutely in and of Himself, original, underived, and independent on Any, and who does all Things according to the Counsel of his Own Will*: Which is the Primary, Absolute, and Supreme Sense of the Word. But when it is applied to the *Son*, it denotes *One who has NOT his Perfections, Power, and Dominion, absolutely of himself, original, underived, and independent on Any; but has them all derived to him from Another, and always acts and wills in compliance with the Will of Another*: In which Case 'tis manifestly used in a Subordinate Sense only.

Instead of endeavouring to obviate This P. 47. Reasoning; you tell us, "*Dr. Clarke indeed*" "*would persuade us, that the proper Scripture-*"
Notion

*“ Notion of God is Dominion, and that therefore
 “ any Person having Dominion, is, according to
 “ the Scripture-Notion, truly and properly God.”*

P. 49. But *You* maintain, that *“ Dominion is not the full
 “ import of the word God in Scripture.”* I answer : Though *Dominion* is not the full import of the word, *God* ; yet 'tis *That*, and *That only*, which makes *God* to be *Our God*. For as 'tis not the *Perfections* of the *Man*, but his *Dominion over Subjects*, which makes a *King* to be the *King of those Subjects* : So 'tis not the absolute metaphysical *Perfections* of the *Necessary Being*, but his *Dominion over the Universe*, which makes *God* to be *Our God*.

Least from hence it should follow, that the *Supremacy* of the *Father* is the distinguishing Character of *the One Supreme God* ; you chuse rather to distinguish *“ the Senses of the word,
 “ God, into proper and improper.”* *God* in the figurative or improper Sense, you say, P. 47. is *“ no God”* at all : *God* in the proper P. 54, 56. Sense, you contend, can include nothing less than *“ All”* the essential Perfections of the *Supreme or Most High God*. The Conclusion you draw, is, that since *Christ* is confessedly stiled *God*, he must needs therefore be so *“ in as HIGH a Sense as the Father
 “ himself.”* But now pray observe, how clearly you overturn your Own Argument. If none can properly be stiled *God* at all, who has not P. 54. *“ All”* essential Perfections ; how then comes it to pass, that, in your Description of the Idea of *God*, you carefully leave out some, nay, the P. 57. Principal

Principal of the essential Perfections of the First Cause and Author of all Things? If None can properly be stiled God at all, who has not "infinite Wisdom, Power Invincible, All-suffi- p. 52. ciency, and the like;" who has not "Dominion Supreme;" who is not "eternal, immutable, all-sufficient;" who is not "Supreme, Supreme p. 53. in the strict Sense, which supposes for its ground ALL the essential Properties of one p. 54. truly and properly God:" Why then did you not add, (as you might upon the same foot, and ought to have added,) *None who is not absolutely of Himself, self-existent, Self-sufficient, Unoriginate, Underived, Unbegotten, Independent;* *None, who in Any sense receives his Power and Authority from Another;* *None, who in Any sense can be the Angel or Messenger of Another;* *None, who in any Sense can be said to act by the Direction and in Obedience to the Will of Another?* Had you not concealed this from your Reader, it would evidently have appeared that your Argument entirely overturns it self, and tends only to censure the Gospel for giving to Christ the Title of God at all.

The Distinction of "Supreme" and "Sub- p. 53. ordinate" in the Use and Application of the word, God; is (you say) "useless and insignificant:" 1st, because it "unavoidably runs into Polytheism;" and 2dly, because "'tis built upon a false ground, as if anything could be properly God, that is not Supreme," and That "in the Strict Sense" too. To the First, I answer; that the acknowledgment of
One

1 Cor. 8, 6. *One God, the Father, OF whom are all things ; and One Lord [or God] BY whom are all things, by whom the Father made all things ; is not Polytheism, because 'tis acknowledging One only First Cause, and One only Supreme Governour of the Universe. But Your Notion is necessarily and manifestly Polytheism : Because Two Governours of the Universe, having equally Supreme and Independent Authority, are necessarily and manifestly Two Gods, Two Gods in Person, Two Supreme Gods ; and equally so, whether divided or undivided, whether united or not united in Substance. To the Second, I answer ; that your Assertion is directly contrary both to Scripture, and to all (1) Antiquity, and to Yourself too. For both the Scripture and other Antient Writers, do give unto the Son properly the Title of God ; and yet never suppose him to be Supreme : Because acting by the Will and Direction, by the Power and Authority of Another, is directly contradictory to being Supreme. And “ indeed, “ the General Opinion of the Antients ” (as you yourself most inconsistently acknowledge) “ centered in This ; that the Father, as SUPREME, issued out Orders for the Creation of the Universe, and the Son executed “ them.”*

P. 54.

P. 184.

(1) The Passage of Irenæus you here refer to, [*Qui super se habet Aliquem Superiorem, & sub Alterius potestate est ; hic neq; Deus neq; Magnus Rex dici potest,*] has been considered above, p. 102. The Passage of Tertullian you at the same time cite, will be considered below, under Query V.

To the Text, *John 10; 35, 36, If he called* p. 54, 55.
Them Gods, to whom the Word of God came,
and the Scripture cannot be broken; say ye of
Him whom the Father hath sanctified and sent
into the World, Thou blasphemest, because I
said, I am the Son of God ? To This Text, I
say, the Sum of your Answer, in two Pa-
ges, amounts plainly to This; that our
Lord made use of One Argument, and meant
Another.

To the Text, *Heb. 1; 8, 9, where the Fa-* p. 56.
ther is styled The God of Him who has there
the Title of God given him, you reply out of
Hilary, that "This MAT signify only his Sub-
ordination AS a Son, or AS God of God,
" without any Inferiority of Nature. The Father
" is HIS God, AS he is God by being begotten
" of him." And "This Answer (you say) is
" direct and full." Yet in truth it is directly
giving up the Whole Point in question, which is
solely concerning Supremacy of Dominion and
Authority. For how can he who is God, not
Of himself, but by derivation from Another;
and who is Subordinate as a Son, and calls
his Father His God; how (I say) can He be
" Supreme in the strict Sense," and God "in as p. 53.
" HIGH a sense as the Father Himself is so p. 57.
" stiled?"

As to the distinction you alledge, "*without*
" any Inferiority of NATURE;" The word,
Nature, being a mere *abstract general Term,*
of very uncertain, various, and indeterminate
Signification, I reply in the Words of Dr. Clarke

in his Answer to Mr. *Nelson*, p. 17. “ I shall
 “ not contend with you about *Metaphysical*
 “ *Words* ; which since *I* have constantly *avoid-*
 “ *ed* because of their abstract and ambiguous
 “ Signification, *you* should not have chosen to
 “ use them in representing my Sense. Bishop
 “ *Bull* expressly owns the *Person of the Son* to
 “ be, in his Highest Capacity, *Subordinate to*
 “ *the Person of the Father,*” [that is, Subordi-
 “ nate to him in *Authority* :] “ Which is a No-
 “ tion very *intelligible*, (whatever be the *Na-*
 “ *ture*, *Substance*, or *Essence* of Either ;) and
 “ is all (I think) that the Honour of God and
 “ the whole Doctrine of Scripture obliges us
 “ to contend for. The word *NATURE*,
 “ as it signifies the Nature of *any Person*,
 “ *abstract* from the *Person himself* ;” [I add,
 “ *and abstract from the consideration of his Au-*
 “ *thority and Active Powers* ;] “ is a Metaphy-
 “ sical Term, of great Ambiguity and Ob-
 “ scureness, and of no Use that I know of
 “ in Any Question, but to introduce more
 “ Difficulties by *dark Expressions*, than are
 “ really found in the *Things themselves.*” But
 to proceed.

P. 57. *Christ*, you say, “ *is called The Lord God*
 “ of the Prophets, *Rev. 22, 6, compared with*
 “ *Verse 16.*” But Dr. *Clarke* has clearly
 shown, from the immediate Connexion of the
 Words with the foregoing Verses, that it is
The Father to whom That Title is there given.
Script. Doctr. p. 58. 2d. Edit.

But Christ, you add, is likewise "*called The* p. 57.
 "*Jehovah; which is a word of absolute sig-*
 "*nification, and is the incommunicable Name*
 "*of the One True God:*" and "*the relative* p. 60.
 "*Terms, [my, your, &c.] do not suit with*
 "*it:*" and "*Antiquity is every where full and*
 "*express, — that the Son is Jehovah —*
 "*in his own Person and in his own Right.*"

As to *Antiquity*, I have above shown at large, that it was the *unanimous* Opinion of *All* the Primitive Writers, that Christ appeared in the Old Testament under the Name and Title of *Jehovah*, as being the *visible Representative* of the *absolutely Invisible Person* of the Father; And that *He* who, at the same time when he was stiled *Jehovah*, was stiled also an *Angel* or *Messenger*, could not possibly be *Himself* the *Supreme self-existent God*; because, that the *Supreme God* should appear in Any manner, or be in Any Sense an *Angel* or *Messenger*, was (in *Their* Opinion) *impious* to affirm, not upon account of his *Paternity*, but of his *Supremacy* over All. Nor is there indeed Any difficulty of Language, in supposing a *Representative* to speak of *Him* whom he represents, in the *First Person*. *Judg. 2, 1, The Angel of the Lord said, I made you to go up out of Egypt, unto the Land which I swore unto your Fathers.* Even an *inferior Angel* is introduced thus speaking; *Rev. 11; 1, 3, The Angel stood, saying, — I will give Power unto MY two Witnesses.* When the *Roman Fecialis* declared War in the Name of the
 N Senate,

Senate, he spoke in the first Person, (1) *I and the People of Rome*, i. e. the *Senate and People*. And in making Leagues, the Herald spoke in the same stile; (2) *If I keep my Faith, —but if I violate it, then may I perish, &c.* meaning, the *Senate and People*, whom he represented.

The Reason why “*the relative Terms*” [my, your, &c.] are not in Scripture found joined with *Jehovah*, is not that the Name signifies either *Essence* or *Substance*, but because the grammatical construction of it in the Hebrew Language, is after the manner of a *Proper Name*.

P. 62. But you insist: “*The primary Signification of Jehovah, is Being; —as all know, that*”
 P. 66. “*know any thing.*” And again: “*Not the same Person, but the same Substance, the same Being, the same Jehovah.*” I answer: The Name *Jehovah* signifies neither *primarily*, nor *at all*, *Substance* or *Being*, but a *Person*. For though the Word, from its Etymology, does indeed probably *allude* to the *Self-existence* or *Necessary Existence* of God; yet 'tis evident in all the Texts wherein it occurs, that it does never *itself* signify either *Substance* or *Essence*, but always *Him* whose That Substance or Essence is: It never signifies [τὸ ὄν] *Being*, but always [ὁ ὢν] the *Person* who *Is* and *Acts*. “The word, *King*,” (as this matter is express'd in *The Modest Plea*,

(1) Ego populusq; Romanus, &c. *Rosin. Rom. Antiqu. lib. 10. c. 1.*

(2) Kennet. *Rom. Antiq; P. 2. c. 17.*

p. 160,) “ does not signify the *Essence* or “ *Substance* of the *King* ; but it signifies the “ *Person Himself*, who by his *Essence* is a “ *Man*, and by his *Dominion* is *King*. Thus “ likewise the word *God*, in the *Theological* “ *Sense*, the *Supreme Lord and God of the U-* “ *niverse*,” [Jehovah,] “ does not signify the “ *Essence* or *Substance* of *God* ; but it signi- “ *fies the Person Himself*, who by his *Es-* “ *sence* is in himself absolutely a perfect” [Self-existing] “ *Being*, and, by his *Dominion*, “ *Power* and *Authority*, is the *God* and *Father* “ *of all*.”

This is so very evident, that though you ^{p. 66.} here inconsistently put, “ *same Jehovah*,” as equivalent to “ *same Substance*,” in express opposition to “ *same Person* ;” yet generally at other Times you speak of *Jehovah* as of *Him* whose the Substance or Essence is ; that is, as the *Person* who *Is* and *Acts*. The Consequence of which manifestly is, (if Christ be stiled *Jehovah* any otherwise than as the Representative of the Father,) that the *Father* and *Son*, being *Two Persons*, *Two Agents* ; will be, not the *same Jehovah*, but *Two Jehovahs*, undivided in their *Substance*. Directly contrary to the whole Tenour of Scripture, and particularly to That Text, *Deut. 6, 4*, *The Lord our God, even the Lord* [Jehovah, יהוה,] *is One* : [Eîs, *Unus*, not *Unum*.]

The unreasonableness of your Argument upon This Point, appears also further, from its necessarily proving (if it proves any thing)

- P. 65. *too much for your Purpose. "Since it appears" (you say) "that Christ is, in his own proper Person, called Jehovah, a word of absolute Signification, expressing the Divine Nature or Essence; it must follow that he is God strictly so called?"* that is, as you
- P. 57. *elsewhere expresses it, "in the same Sense, and in as High a Sense as the Father Himself."* If so; then since the *Father*, in virtue of the *necessary self-existence* referred to in the Etymology of the word *Jehovah* or *ó ων*, is of *Himself God, underived, unbegotten, unoriginate, independent on Any*; the *Son* likewise, in virtue of the same Title, must have equally *all the same Characters*. To avoid this,
- P. 66. *you add; He "is not the same Person with the Father."* True: But the Question is, whether *Two Jehovahs* be not (according to your Argument from the Etymology of the word *Jehovah*) necessarily *Two equally self-existent, underived, unbegotten, unoriginate, independent Persons*. You answer: They are
- P. 66. *"the SAME Jehovah,"* as being the *"same Substance."* But This also will by no means do. For, being *Consubstantial* with *Jehovah*, will no more make another Person to be *The same Jehovah*; than being *Consubstantial* with the *Father*, will make him to be *The same Father*.
- P. 46, 57, 66. *Another Argument, to prove that the Son as well as the Father, is "The One Supreme God,"* you draw from *Joh. 1, 1*.

Before I enter into the Consideration of which; it may not be improper to remind the Reader *what* it is that you *mean* by the Son's being *The One Supreme God*. The *P. 174.*
"Son (you say) hath the individual Attributes of God the Father;" has *"All"* the *P. 53, 54.*
"essential Properties" or Perfections; is *"Supreme, Supreme in the strict Sense;"* and *"God in the same Sense, and in as HIGH* *P. 57.*
"a Sense, as the Father Himself;" even as That *"Father, Head, and Fountain of All,"* *P. 44.*
"whose Authority he exercised, whose Orders he executed, and whose Person, Character, or Office He represented and sustained: To whose Authority as the First Original and Fountain of All Power, Pre-eminence and Dignity, he referred all that he did; acting in his Name, executing his Will, and representing his Person." That is to say: He is both *Supreme*, and *not Supreme*, at the same time. There is no possibility of avoiding This contradiction, but by supposing that these Instances of the Son's Subordination are none of them *real*, nor have any true Foundation in *Nature*, but are only *OEconomical*, or (as you elsewhere speak concerning the *Humiliation* of Christ) are *"in Appearance"* *P. 17.*
 only. But the Consequence of This, is still worse. For then there is no impossibility in *Nature*, but the *Father* (if the *OEconomy* had been so laid) might as well have *exercised the Authority of the Son, executed His Orders, appeared visibly as the Representative of his Person, acting in his Name, obeying his Will,*

referring to Him all he did, as to the Head and Fountain of All : I may add, by the same Reason, being Begotten of Him, and receiving his Being from him. Is not This, excellent Divinity ?

p. 66. To proceed now to your Argument from
Joh. 1, 1. “ Here we find the Son expressly
 “ called, God ; And the only question (you say)
 “ is, whether in a proper or improper Sense.”
 No : The only Question is, whether in the
 p. 57. Supreme Sense ; “ in the same Sense, and in as
 “ HIGH a Sense as the Father Himself :”
 That is, Whether He who made all Things
 By Another, and He By whom Another made
 all things, be of equally Supreme Authority.
 The Sense of the Text (I think) is plainly
 ; *Joh. 1, 1.* This : That Word, That Great Revealer of
 the Will of God, whom We (his Apostles)
 heard, whom we saw with our Eyes, whom
 we looked upon, and whom our Hands handled ;
Joh. 1, 1. was the same, who from the Beginning reveal-
 ed God to Mankind ; who was in the Begin-
 ning with God ; and was That Visible Person,
 who Appeared all along in the Old Testa-
 ment under the Title of God, the Angel of the
Zeck. 12, 8.
Acts 7 ;
 30, 32. Lord ; and By whom God at first created all
 things.

You think, on the contrary, that the Son
 p. 46. is here declared to be The One Supreme God :
 And you give three Reasons for your Asser-
 p. 66, 67. tion. 1st, “ If the word, God, be once used
 “ by St. John in the strict and proper” [you
 mean, the Supreme] “ Sense ; how can we
 “ imagine that immediately after, in the very
 “ same

“ same Verse, he should use the same word in a sense very different from that of the former ?
 I answer: For *That* very reason, because 'tis used in the *very same* Sentence, by way of contradistinction. The *Son* is stiled *God the Word, or Messenger*, as distinguished from *Him* who of his own Original Supreme Authority *sends the Message*; And he is stiled *God, By [or Through] whom are all Things*, as distinguished from the *First Cause, Of whom are all things, or who made all things By him.*

Your 2^d Reason, (which you modestly call *P. 66, 71.* *“ probable ”* only,) is, that *“ the Word is here said to have been God in the Beginning, that is, before the Creation.”* But This infers not *Supremacy*; because it may well be understood to be with respect to *That divine Power*, which he *received* from the Father, and which he exercised *ministerially* in the work of Creation. However; *“ it may at least P. 71*
“ (you think) be sufficient to convince us, that the Relative Sense (of the word God) is not here applicable: ” The Son *“ could have no Relation to the Creatures before they were made; no Dominion over them, when they were not.”* By the same Argument, neither with respect to the *Father Himself*, will *Power and Dominion* necessarily be included in the Notion of *God*. And then I ask: Is it an essential part of the Idea of *God*, to suppose that he is *merciful and good, just and righteous*? If it be, then in the same Sense wherein *That merciful and good, That just and*
 N 4 *righteous*

righteous Agent which now governs the World, was *merciful* and *good*, *just* and *righteous*, before the World was; in the very same sense was he possess'd likewise of *Power* and *Dominion*.

P. 66, 71,
72. Your 3^d Reason, and on which you principally rely, is, that "*the Creation of all things is here ascribed to the Son.*" But *How* is it ascribed? Not to him as being the Person (ἐξ ἑ, or ὑπ' ἑ,) *Of whom* and *From whom* are all things, as the *Original* and *Supreme Cause*; but as being the Person (δι' ἑ) *By* or *Through* whom, as the *ministerial Cause*, *the Father made all Things.* 'Tis evidently in Language absurd to say, that *all Things were made* (διὰ) *Through* the *Supreme God*. This very Text therefore is an irrefragable Argument against what you intended to prove from it. And I have often wondered, and thought it unaccountable in Learned Men, who are acquainted with the Use of Language; to see them argue that Christ is Himself *The One Supreme God*, from a Text in which the very Nature of the Expression shows that a quite different Conclusion *ought* to be drawn from it; and which Conclusion is accordingly drawn by St. Paul, explicitly and in express Words, 1 Cor. 8, 6. But "*The Præposition* (διὰ, *through*), *with a Genitive after it, is* (you say) *Frequently used, as well in Scripture as in Ecclesiastical Writers, to express the Efficient Cause.*" To express the *primary efficient Cause*, *of* and *from which* are all things, I believe it is *never* used

P. 185.

used by *Any Antient* Writer ; Nor do you al-
ledge any Instances. Things are *never* said
[κτισθῆναι διὰ Θεῶ, *creari per Deum*,] to be cre-
ated *Through* God the Father. I have shown
you (1) *above*, the Sentiments of the *Antients*
upon This Point ; And I will here add ano-
ther Passage of *Eusebius*, worth your Notice.
“ (2) The divine Oracles (*says he*) teach us
“ to know, that *He (the Father)* *only* is the
“ True God, separate from all corporeal Sub-
“ stance, and remote from all *ministerial* Dif-
“ fensation : Wherefore the *Universe* is de-
“ clared to be (ἐξ αὐτοῦ) *Of or From* him, not
“ (δι’ αὐτοῦ) *By or Through* him.” The
Words preceeding and following, in which the
Supremacy of the Father is spoken of in the
highest Expressions, well deserve the Perusal
of the Learned Reader. In *Scripture*, the
Case is the same : The Præposition [διὰ,
Through,] *never* signifies the *original efficiency*
of the First Cause FROM which are all things.
In the very Passage you cite to the contrary,
it is used in *express contradistinction* to That
Efficiency. “ *Rom. 11, 36, Of Him, and Through* p. 185.
“ *him, and To him are all things.*” *Of or*
From him they are by *Creation* ; *Through* his
Providential Care they are preserved ; and *To*
his glory they all terminate. In like man-
ner, *Heb. 2, 10, By whom are all things*, does

(1) See above, Page 6, 13, 19.

(2) Τῶν μόνον ἀληθῆ Θεῶν τὰ θεῖα λόγια εἰδέναι παιδεύει, πίσις
κεχωρισμένον σαματικῆς ἐσίας, πίσις ἀλλότριον ὑπερηλικῆς οἰκονομίας
διὸ οἷα Ἐξ αὐτοῦ τὸ πᾶν, ἔμ κ’ Δι’ αὐτοῦ φῆναι παραδιδόται, Orat. de
Laud. Constant. p. 473.

P. 186.

not mean, *FROM* whom are all things, but by whose governing Providence all things are directed. At last therefore, after abundance of Trifling, you add: "*Admitting that they [the Two different Præpositions] 'are of Significancy, they may signify only——some priority of Order proper to the First Person: This is ALL the Use which Any Catholick Writer ever pretended to make of the Distinction.'*" What Use the Antient Catholick Writers made of it, I have shown at large: But what you call "*SOME priority of Order,*" is never any thing more (except where you expressly contradict yourself) than merely the *Situation of Words in a coordinate Rank.*

P. 187.

To return now to your Argument. "*Creation* (you say) is — *the distinguishing Character;——on account of which, God claims to Himself all Homage, Worship and Adoration.*" For which you cite Rev. 4; 10, 11: And the Purpose you cite it for, is to prove that the Son, having the Work of Creation ascribed to him, is consequently *The One Supreme God*, to whom *Adoration* is given upon *Account of the Creation.* But the very Text you here cite, *For thy pleasure they Are, and were Created*; clearly takes away the Foundation of your Argument. For neither *Scripture*, nor *Any Antient Writer* whatsoever, ever said that *Things were created for the Son's Will or Pleasure*; but always and uniformly, that the *Son's Part in the Creation, was the Fulfilling*
of

of the Will and Executing the Orders of the Father.

To my Observation out of (1) *Clemens Alexandrinus*, (2) *Origen* and (3) *Eusebius*, (I here add (4) *Philo*,) concerning the Use of the Term (ὁ Θεός) with the *Article* prefixed in an *Absolute* Construction; you reply. “If ^{p. 67.} *the Want of the Article be sufficient to prove, that (Θεός) God, when applyed to the Word, is of any different Meaning; by the same Argument you might prove, that the same word (Θεός) without an Article,* [when spoken of the Father,] *is not to be understood of the One True God.*” I would not be so nice, as to have a Matter of Faith depend merely upon an *Article*. ’Tis not therefore *only and merely* the Want of the *Article*, but likewise the Other personal Characters, annexed at the same time, of Him who is stiled Θεός; that determine in what sense the word

(1) ‘Ου γὰρ Θεὸν ἀπλῶς προσεῖπεν, ὁ τῇ τῷ ἁγίῳ προτάξει τὸν πάντοτε καὶ ἀνάγκη. Strom. 3. p. 400.

(2) ‘Οτε ὁ Θεὸς ὀνομασία ἐπὶ τῷ ἀγεννήτῳ τίσσεται τῶν ὅλων αἰτίς, τίθησι μὲν τὸ ἁγίον· σιωπᾷ δὲ αὐτὸ, ὅτε ὁ λόγος Θεὸς ὀνομάζεται. Comment. in Joh. p. 46. Again: Πάν ὃ παρὰ τὸ ἑαυτοῦ μετοχή τῆς ἐκείνου θεότητος θεοποιούμενον, ἔστι ὁ Θεός, ἀλλὰ Θεὸς κυριώτερον ἂν λέγοιτο, ibid.

(3) Δυνάμεν γὰρ εἰπεῖν, καὶ ὁ Θεὸς ἦν ὁ λόγος, μετὰ τῷ ἁγίῳ προσθήκης, &c. De Eccles. Theol. l. 2. c. 17. And Again: ἵνα καὶ ἀπὸ τῷ ἁγίῳ προσθήκης, ἑα Θεὸν ὄντα σαφῶς ἐπιδείξῃ. c. 19.

(4) On these Words [‘Εγὼ εἰμι ὁ Θεός ὁ ὀφθαλμὸς σου ἐν τόπῳ Θεῶ, Gen. 31, 13,] he thus observes: [‘Ο ἱερὸς λόγος ἐν τῷ παρόντι τὸν μὲν ἀληθεῖα (Θεὸν) ἀπὸ τῷ ἁγίῳ μεμνήσκον, εἰπὼν, ‘Εγὼ εἰμι ὁ Θεός τὸν δὲ καταχρήσει, χωρὶς ἁγίου, φάσκων, ὁ ὀφθαλμὸς σου ἐν τόπῳ, ἔστι Θεῶ, ἀλλ’ αὐτὸ μόνον Θεῶ. De Somn. p. 599. [Whether his Explication of This Text has any Foundation or no, I here consider not; but note barely his Observation about the Use of the *Article*.]

is to be understood. And 'tis not barely *the prefixing* of the Article, but the prefixing it in *such* a construction, as to render the Sense *absolute*; which determines the emphasis of the Term, ὁ Θεός. And This is the true meaning of *Philo's* and *Clemens's* and *Origen's* and *Eusebius's* Observation concerning the Article. For ὁ Θεός, in an *absolute* Construction, is one thing; and ὁ Θεός λόγος, or ὁ Θεός referring to any particular Antecedent, as λόγος or the like, is quite another thing. Ὁ ὢν ἐπὶ πάντων Θεός, is one thing; and ὁ ὢν ὁ ἐπὶ πάντων Θεός, is another: As all who understand Language, well know. But to your Remark, I answer: Though He who is (ὁ Θεός) God *absolutely*, or *The Supreme God*, may also indifferently be stiled (Θεός;) yet it does not thence at all follow on the reverse, that he who is stiled (Θεός) *a Divine Person* (as *Origen* explains it,) may consequently be stiled also in an *absolute* Construction (ὁ Θεός) *the One Supreme God*.

2. 67, 68. Your Reason therefore for pronouncing this Distinction "*Trifling*," is itself really *Trifling*. And besides, you should not be hasty in pronouncing an Observation *Trifling*, which is not only carefully observed in the Style of all the Antient Christian Writers, but also expressly insisted on by some of the *most Learned* of them, and who best understood their own Language, as the Characteristical Note of the Supremacy of the Father. The Passages you refer to in *Clemens Alexandrinus* for Proof of
the

the contrary, do none of them give to the Son the Title [*ὁ Θεός*,] in the *absolute* and *unlimited* construction: As I shall have occasion presently to show distinctly.

But the *Antients*, you say, “ *understood many Texts of the Old Testament, where Θεός occurs with the Article, of Christ.*” How they understood those Texts, I have already largely shown you: Namely so, as expressly to declare that Christ was not himself *The Supreme God*, but the *Representative*, the *Angel* and *Minister* of the *Will*, of the *Supreme God*; acting in his *Name*, and representing his *Person*. P. 69, 70.

At length you own, that “ *the Title ὁ Θεός, being understood in the same sense with Ἀυτόθεός, [God unoriginated,] was, as it ought to be, generally reserved to the Father, as the distinguishing personal Character of the First Person.*” Which “ *amounts to no more, than the acknowledgement of the Father’s Prerogative, as Father.*” And This, you suppose, is all that *Clemens Alexandrinus*, *Origen*, and *Eusebius* meant by their Observation concerning the Use of the Article. “ *The Sum, you say, and Substance of All is, that the Father is absolutely and eminently stiled ὁ Θεός, as the Fountain of all; the Son Θεός, God of God; which is sufficient to Our Purpose.*” Now 1st, To What Purpose is This sufficient? Is the “ *Acknowledgment of the Father’s Prerogative,*” as being “ *absolutely and eminently The God*” and “ *Fountain of All;*”

P. 57.

“*All;*” whereas the Son is “*God of God,*” God derivative from the Father : Is this, (I say) sufficient to your Purpose of proving that the Son “*is not called God in a Subordinate Sense, but in the same Sense and in as HIGH a Sense as the Father himself ?*” Or do you, by the words “*Prerogative*” and “*absolutely*” and “*eminently*” and “*Fountain of All,*” really mean nothing but empty Sounds ? 2dly, Does the “*reserving to the Father*” the Title of *Ἀυτόθεος*, God absolutely of Himself, unoriginate and underived ; really “*amount to no more than acknowledging his Prerogative as Father ?*” Are unoriginate and underived, expressions of Paternity ; and not really essential Properties or Perfections ? 3dly. You do not here set before your Reader the sincere Sense of the Antenicene Writers above-mentioned. Clemens Alexandrinus never stiles the Son (1) ab-

P. 69.

(1) Of the Six Passages you refer to in Clemens ; The First, viz. *γέυσθε καὶ ἴδετε ὅτι χριστὸς ὁ θεός*, is merely an Allusion to Ps. 34, 8, *γεύσθε καὶ ἴδετε ὅτι χρηστὸς ὁ κύριος*. p 72. Edit. Ox.

In the Second Passage, the λόγος is expressly spoken of as personating the Father : *Ὁ θεὸς ὁ κύριος*. — *ᾧ ὁ θεὸς ὁ λόγος*. — *εἶδεν [Ἰακώβ] τὸν θεὸν τὸν κύριον ὅτι ὁ θεὸς ὁ λόγος, ὁ παιδαγωγός*. p. 132.

In the Third Passage, the Words are. *Ὁ ὃς Ἀνθρώπου ἐκείνου, ὃ συνοικεῖ ὁ λόγος*. — *μορφὴν ἔχει τὴν ὃ λόγος ἐξομοῖ* τῷ θεῷ καλὸς ἐστι. — *καὶ ὃς ὁ θεός* [legend. *θεός, says the Learned Editor*] *ἐστίν*. *θεός ὃς Ἐκεῖνος ὁ Ἀνθρώπος γίνεται, ὅτι βέλεται ὁ θεός*. — *καὶ τὸ θέλημα τοῦ πατρὸς ὁ μεσίτης ἐκτελεῖ*. *Μεσίτης ὃς ὁ λόγος, ὁ κοινὸς ἀμφοῦν θεῶν μὲν υἱός, σωτὴρ δὲ ἀνθρώπων καὶ τῷ μὲν Διάκονος, ἡμῶν ὃ παιδαγωγός*. p. 251. Here 'tis evident that τῷ θεῷ and βέλεται ὁ θεός, is the Father ; from the express Antithesis of μεσίτης and υἱός and διάκονος in the latter part of the Sentence. And, καὶ γὰρ ὁ θεός ἐστιν, is manifestly not the λόγος, but a sanctified Christian.

In

absolutely (ὁ Θεός) *the Supreme God*, nor (ὁ παντοκράτωρ in an *absolute Construction*) *Supreme over all*. On the contrary he says expressly, that the Father is [εἷς καὶ μόνος ὁ παντοκράτωρ, *Stromat.* p. 733,] *The One and only Supreme over all*. See *above*, p. 16; and *below*, on *Query XXVII*, towards the *End* *Origen* not only argues from the use of the *Article*, that the Father alone is (αὐτόθεος) *God unoriginate or of Himself*; but, in Pursuance of his Argument, proceeds to declare, that (1) “God the Word excels the most Superior Order of Gods,” [meaning the Highest Angels;] “but is himself excelled by the Supreme God over all.” You have also no less partially represented the Sense of *Eusebius*: Who argues in a very remarkable manner, from the Father’s being stiled ὁ Θεός, and the Son Θεός. “(2) The Evangelist, says he, could

In the *Fourth* and *Fifth* Passages, τὸν Θεόν and τῷ Θεῷ may be understood of the *Father*. p. 273, 436.

In the *Sixth* Passage, the Limitations added, are expressly and most strongly against you. “Οὐδ’ ὑφ’ ἑτέρου κωλυθείη ποτ’ ἂν ὁ πάντων κύριος, ἢ μάλιστα Ἐξυπηρετῶν τῷ τοῦ ἀγαθοῦ καὶ Παντοκράτορος θελήματι πατρός· — ἀγνοία γὰρ ἔχ’ ἀπτεται τοῦ Θεοῦ τοῦ πρὸ καταβολῆς κόσμου συμβῆλα γενομένου τοῦ πατρὸς· αὕτη γὰρ ἦν σοφία ἣ προσέχευεν ὁ Παντοκράτωρ Θεός. p. 832.

(1) Ὡν [Θεῶν] τοῦ κρείττονος πάγματος ὑπερέχει ὁ Θεὸς λόγος, [τοῖς λοιποῖς Θεοῖς διάκονος τῆς Θεότητος, p. 47,] ὑπερεχόμενος ὑπὸ τοῦ τῶν ὅλων Θεοῦ. *Comment.* in *Joh.* p. 46. — 49.

(2) Δυνάμεν γοῦν εἰπεῖν, καὶ ὁ Θεὸς ἦν ὁ λόγος, μετὰ τὸ τοῦ ἄρθου προσθήκης, εἶγε ἐν καὶ ταυτὸν ἡγεῖτο τὸν πατέρα εἶναι καὶ τὸν υἱόν, αὐτὸν τε εἶναι τὸν λόγον τὸν ἐπὶ πάντων Θεόν· — νυνὶ δὲ — προειπὼν, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, — καὶ Θεὸς ἦν ὁ λόγος, μονογενὴς σαφές ἐστιν ἡμᾶς διδάσκων, πᾶσι τὸν ἡγεῖσθαι Θεὸν τὸν ἐπέκεινα τῶν ὅλων, αὐτὸν τὸν τοῦ λόγου πατέρα, πρὸς ὃν ἦν ὁ λόγος· ἔπειτα, μετὰ αὐτὸν, μὴ ἀγνοεῖν ὅτι καὶ ὁ λόγος, αὐτὸς ὁ μονογενὴς υἱός, ἐκ τοῦ αὐτοῦ ἦν ὁ ἐπὶ πάντων Θεός, ἀλλ’ ὅτι καὶ αὐτὸς Θεός ἦν. *De Eccles. Theol. lib.* 2. c. 17.

“ have

P. 69.

“ have stiled the Word ὁ Θεός, had he thought
 “ the Father and Son to have been one and
 “ the same Being, and that the Word was the
 “ Supreme God.——But now, by stiling
 “ the Father ὁ Θεός, and the Word barely Θεός,
 “ he has plainly taught us to esteem the Fa-
 “ ther of the Word, *with whom the Word was,*
 “ to be the Supreme God over all ; And, next
 “ after *Him*, to understand that the Word,
 “ who is his only begotten Son, is, not in-
 “ deed (ὁ Θεός) the Supreme God himself, but
 “ that *He also* is (Θεός) God, or a *divine Per-*
 “ *son.*” Is This, “ *making no further Use of*
 “ *the Observation, than to prove that the λόγος*
 “ *is—not the Father himself ?*” No words
 can possibly more directly confute *your* No-
 tion, than these Passages do. And One, whose
 Orthodoxy you cannot suspect, says: “ (1)
 “ The word, *God*, signifies the *Father*, and
 “ is peculiarly apply’d to *him*, because he is
 “ the *Cause* of the Son and Spirit, and they
 “ are referred back to *Him*.——Wherefore the
 “ Apostles, and almost the Whole Sacred Scrip-
 “ tures, when they speak of [ὁ Θεός] God *ab-*
 “ *solutely and indefinitely, and with the Article,*
 “ and without any *particular* Personal Cha-
 “ racter ; mean the *Father.*” And presently
 after, he observes that the Son is never called

(1) Ἐλήθη τὸ ἔ, Θεός, ἐπὶ τοῦ πατρὸς, καὶ ἐγένετο αὐτῷ ὥσπερ
 ἔκκριτον, διότι αἰτίος υἱοῦ καὶ πνευματος, καὶ εἰς αὐτὸν ἀναφέρονται
 —— ὅθεν οἱ ἀπόστολοι, καὶ πᾶσα σχεδὸν ἡ θεία γραφή, ὅτ’ ἂν εἴπῃ, ὁ Θεός,
 ἢ τοῖς ἀποστόλοις, καὶ ἀπροσδιορίτως, καὶ ὡς ἐπίπαν σὺν ἁρθρῷ, καὶ χωρὶς
 ἰδιαιότητος ὑποστατικῆς, τὸν πατέρα δηλοῖ. Theodor. Abucara. de
 divin. Nom. P. 435. in Bibliothec. Patr.

God with the Article prefixed, but when there is an antecedent Mention of him. Of which he gives an Instance, *Rom. 9, 5.* Though even There, 'tis not indeed *ὁ ὧν ὁ ἐπὶ πάντων Θεός.*

You admit (in a marginal Note) "*a Priority of Order,*" and yet "*deny the Son to be God in a subordinate Sense:*" Then he is God in a *Co-ordinate* Sense; And what becomes of the *Priority of Order*? But This Sort of *Contradictions*, are not worth your Notice. You add, by way of *Illustration*: "*There was a Priority of Order in respect of Adam and Seth; and yet Seth was not Man in a Subordinate Sense.*" I answer: The words *Subordinate* and *Subordination*, have necessarily a relation to *Authority* and *Government*: And the Question between us is, concerning *Equal* and *Supreme Authority*. Now to *Adam*, considered as a *Governour*, *Seth* was *Subordinate*. To a *King*, considered as a *King*, the *King's Son* is in *Authority Subordinate*. But *Man* being merely the *abstract* name of a *Species*, therefore all Men, from the *Greatest Prince* to the *meanest Slave*, are *equally Men*. For the same Reason, considered as *Animals*, *rational* and *irrational* Animals are *equally Animals*. Also as *Beings*, *animate* and *inanimate* Beings are *equally Beings*. And is This any thing to your Purpose? Besides: Among *Men*, a *Son* does not, *properly speaking*, derive his *Being* from his *Father*; who is merely an *instrumental*, not an *Efficient Cause*. But *God*, when He is styled *Father*, must always be understood

to be [*ἀιτία*] a True and Proper Cause, really and efficiently giving Life. The true Priority of Order betwixt Father and Son, is, as (1) *Novatian* says, “not in the mere sound of the Name,” [which is all that your Notion amounts to,] “but in the Order and Disposition of Power.”

P. 72. You think you may conclude, that “since the Son is not excluded with the Nominal Gods, he is included and comprehended in The One Supreme God.” You might just as well have said, that for the same reason he is included and comprehended in the One Self-existent Unbegotten God. And then your Conclusion would have been just as strong for the Son’s being Unbegotten, as it is now for his being Supreme. To hide which Absurdity, you leave out of your Conclusion the Son’s being The One Supreme God, which is what you had all along been in express terms contending for, and blind your Reader with the Terms *co-ëternal* and *co-essential* in its Room.

(1) At cum *Ego* dicit, deinde *patrem* infert, dicendo, *Ego & Pater*; proprietatem personæ suæ, id est filii, à Paterna Auctoritate discernit atq; distinguit, non tantummodo de *sono nominis*, sed etiam de *Ordine dispositæ Potestatis*. De Trinit. c. 22.

QUERY IV.

Whether, supposing the Scripture-Notion of God to be no more than that of the Author and Governour of the Universe, or whatever it be; the admitting of Another to be Author and Governour of the Universe, be not admitting another God; contrary to the Texts before cited from Isaiah; and also to Isa. 42. 8.—48, 11. where he declares, He will not give his Glory to another?

Ans. **Y**OUR Defense of This, and of^{P. 73.} the following Query, is in Reality, [how far soever you are from intending it,] an Attempt to expose and render ridiculous the *express Doctrine* of St. John and St. Paul, and to make it appear inconsistent with, and contrary to, the *Old Testament*. 'Tis in Truth, not arguing against Dr. Clarke, or Me; but against plain *Scripture* and *Christianity* in General. This I will endeavour to make you sensible of, by some short Observations upon the *Particulars* of your Defense; having already obviated in *general* every thing you have to offer from *Scripture* or *Antiquity*.

The Texts of *Isaiah* you refer to, are all of them expressly *Personal*, and are therefore full and direct against you. For the words, *I am the Lord, and there is NONE else; and, I will not give my Glory to ANOTHER;* are as expressly exclusive of any other *Person*,

as of any other *Substance*, from being what *He*, who there speaks, declares *Himself ALONE* to be, *viz.* the *Supreme* and *Original* Author and Governour of all things. And therefore the *Son*, unless he be Himself the *Person*, as well as of the *Substance* of the *Father*; cannot be what the *Person* speaking in those Texts, declares *Himself ALONE* to be. Consequently, when he is stiled *God* and *Lord*, it must of necessity mean that he is in a *Subordinate* Sense The *Author* and Governour of All. He is, not That *One God*, 1 Cor. 8, 6. Eph. 4, 6. who is the *Father* (the First Cause,) of whom are all things; the *Father* (or Original Author) of all, who is above all: But He is *God*, the *Word*, By (or Through) whom, says St. *John*, all things were made, *viz.* by whom The *Father* made all things: He is the *One Lord*, By whom, says St. *Paul*, (in express contradistinction to the *One God*, of or from whom,) are all things.

P. 74. To This, you thus object: "Two Authors and Governours of the Universe, whom you suppose Two distinct separate Beings, are as plainly Two Gods, as if it were said so in Terms." I answer: Two Authors and Governours of the Universe, whom you suppose to be distinct Persons, equal in Supreme Authority and Power, whether separate or not separate in metaphysical Substance, are as plainly Two Gods, Two Gods in Person, as if it was said so in Terms. One God, of and from whom (as from the First Cause and Original) are all things; and One Lord, by or through whom

whom are all things; (though *He* also be sometimes stiled *God*, yet) *for this Reason* they ought never to be stiled *Two Gods*, because they are not *Two First Causes*. And (1) This is the very reason expressly given by *Novatian*, and by all *Antiquity*. If, notwithstanding This, you will needs have them to be *Two Gods*; your Objection is not against *Me*, but against the *Evangelist* and the *Apostle*.

You again repeat the same Objection; — P. 75.
 “*two Gods* ;” and, — “*really two Gods* ;”
 and — “*Heathen Polytheism* ;” and — “*two*
 “*true Gods* ;” and — “*inferiour Deities*.”
 I answer. Was *St. Paul* a Teacher of “*Hea-* P. 76.
 “*then Polytheism*,” when instead of their
 imaginary *Gods Many* and *Lords Many*, he directs us to *One True God*, *Of whom are all things*, and *One True Lord*, *Through whom are all things*? And when he tells us, that *God our Saviour* — *saved us* — *through Jesus* Tit. 3, 4, 6.
Christ our Saviour ; does he hereby preach *Two Saviours*? Or will you say that *Jesus Christ our Saviour* is the very same *God our Saviour*, who *saved us through Jesus Christ our Saviour*? Or did our Saviour himself introduce *Heathen Polytheism*, when he said, *Mar. 12, 29, The Lord our God is One Lord*; and yet, immediately after, mentions *Another Lord*, ver. 36? The *Unity of God*, in *Scripture* and in all *Primitive Antiquity*, means always an *Unity*, not of *Substance only*, but of

(1) See above, P. 8, 15, 34, 47, 52.

God. *One God*, is not only *One Godhead*, but *One God*. And This Unity is evidently founded in the (1) *Unoriginated Supremacy* of Him who is the *First Cause* or *Father of all things*. Bishop *Pearson* acknowledges that *this Origination in the divine Paternity, hath Antiently been looked upon as the Assertion of the Unity*. *Expos. on the Creed*, P. 40. And Bishop *Bull* every where owns the same Thing. Nor did ever any Antient Writer argue against *Polytheism*, by alledging that Christ was himself *The One Supreme God*, or individually and identically *the same God* with the Father: But, on the contrary, they in *This Point* always insisted on his *Subordination* to the Father, and on his having *Worship* by the (2) *Will and Command* of the Father: And they always acknowledged, that *Two Supreme Governours* would indeed have been *Polytheism*. From which Charge, You have taken no manner of Care to clear your self. With you, there is always *One Substance* indeed, but never *One God*. You acknowledge an *Unbegotten Supreme God* the Father, and a *Begotten Supreme God* the Son. Are not These, in Terms, *Two Supreme Gods*? *Two Supreme Gods* in *Person*, though undivided in *Substance*? Or can *Two distinct Living Agents*, equally *Supreme in Authority*, and equally governing the *Universe*, not be *Two Supreme Governours*? and equally so, whether *Consubstantial* or not? But where *All Power* and

(1) See above, P. 32.

(2) See above, P. 10, & 32.

Dominion, and all Things, are *derived* from the *Will* of one *Original Cause*, *Author*, and *Fountain* of all ; there the *Unity* of God is evidently secure, how many Other Persons soever are stiled, and *truly* and *properly* stiled, Gods. This, I think, is clear and consistent Reasoning ; of great Importance ; and can never be too much insisted on by *Me*, or too well considered by *You*.

You demand : “ *What Foundation can you* P. 72
“ *find for adding Supreme, where-ever the*
“ *Scripture says absolutely, there is but One*
“ *God ? — Why do you Add here, without any*
“ *Warrant ? If the Sacred Writers intended to*
“ *limit the Sense by Supreme, why could not*
“ *they, in one place at least among many have*
“ *said so, and have told it us as plainly, as*
“ *Dr. Clarke and You do ?*” I have already observed, that the Term, *God*, as well as the Term, *Lord* or *King*, is always, in the nature of *Language*, necessarily *Personal* ; and that accordingly the *Scriptures* always declare *The One God* to be *One Agent*, one *I*, one *Me*, one *Him*. *I am the Lord thy God*, — *Thou shalt have no other Gods before ME*, *Exod. 20 ; 2, 3 : Hos. 13, 4. I am God, and there is none else ; I am God, and there is none like me, Isa. 46, 9. Thou shalt worship the Lord thy God, and HIM only shalt thou serve, Mat. 4, 10. Thee, the only true God, and Jesus Christ whom thou hast sent, Joh. 17, 3. To Us there is but One God, the Father, 1 Cor. 8, 6.* If therefore any Other Person besides this One, be at any time

itled God; The *One God*, whenever mentioned *absolutely* and by way of *eminence*, must necessarily always mean *the one SUPREME God*. But besides; the *Scriptures themselves* do often expressly “*limit the Sense by* *SUPREME*.” What think you of [ὁ ὑψίστος] *the highest, or most high God*, Ps. 47, 2; and 18, 13. Luk. 1, 35. 6, 35. Acts 7, 48? What think you of the Character, Rev. 4, 11, *For Thy Pleasure all things were created?* What think you of, Ἐξ ἧ τὰ πάντα, *From whom are all things* as from their *Original and First Cause*, 1 Cor. 8, 6? What think you of [ὁ (1) πάντων ἐκτίς] *God Supreme over all?* What think you of [πατὴρ πάντων, and Θεὸς Θεῶν] *Father [or First Cause] of all, and God of Gods*, Eph. 4, 6. Dan. 2, 47? But indeed, without these Epithets, the Title [ὁ Θεός] *God absolutely*, or in an *absolute Construction*, is in *Scripture* always, as well as in common Language, *The Supreme God*.

You ask me, upon the Texts, *Isai. 42, 8.*—
 p. 76, 77. 48, 11. “*Was this then the Meaning; I will not give ALL my Glory to another?*” I answer: The peculiar and incommunicable *Glory* of God, consists in This, that *Having All Perfections and All Dominion absolutely in and of Himself, original, underived, and independent on any, he is consequently himself the Alone Fountain and Original of all Perfections,*

(1) See above, p. 16; and below on Query XXVII, towards the End.

and of all Power and Authority whatsoever. This Glory he will not, he cannot give to Any Other, to Any Other Being, to Any Other Person, to Any Other whatsoever; he will not, he cannot (without a contradiction) give it either in Whole or in Part. No other “divides p. 77.
“with him in Glory;” either equally, as you yourself (in express contradiction to the Text) do suppose; or “unequally,” as you ridiculously and falsely represent Me to assert. Whatever Glory, how Great, how Divine soever it be, he communicates to Another; is no division, no abscission, no diminution of his own. ’Tis all from him, and to him it returns all again. And All Power, how unlimited, how divine soever; all Power, in Heaven and in Earth; even That Power, under which all things are put; is still (if St. Paul understood this matter) no Part, no Share of That Power, which did put all things under it. To Saints or Angels, no Worship, no Glory at all, can rightly be ascribed; because God has committed to them no Authority, no Power of Judgment. To his Son, he Has committed all Judgment, and given him a Name, to which every knee must bow, of things in Heaven and things in Earth and things under the Earth: And yet even This glory, being expressly declared to be To the Glory of God the Father, evidently cannot be any part of That ultimate Glory, to which itself is declared wholly to redound.

Your

P. 77, 78.

Your saying, that “*God has already engrossed all divine Honour to Himself,*” So that—
 “*all others are precluded from receiving any divine Honour;*” and that “*there is no Room left for God’s commanding it:*” is a most presumptuous contradiction to the whole New Testament. For (unless by *divine Honour* you mean here, inconsistently with your whole Argument, that which is peculiar to the *First Cause and Father of all Things;*) your Assertion is directly a præcluding of God, either from all *Right* of appointing any *Mediatour* at all; or at least from all *Right* of commanding *Any Worship* to be paid to the Mediatour, *in the capacity of a Mediatour*. But is it not written: *The Father hath Committed all Judgment to the Son; that all Men should honour the Son, even as they honour the Father? He that honoureth not the Son, honoureth not the Father which hath sent him.—The Father hath given him Authority to execute Judgment also, because he is the Son of Man.* Joh. 5; 22, 23, 27. Is not here evidently in express Words, an *Honour*, a *divine Honour*, given to Christ as being the *Son of Man*, who was sent by God, and to whom the Power and Honour of executing Judgment is *Committed*? Say then, either that *the One Supreme God* is the Person here, who was sent, and became *Son of Man*, and had Judgment *Committed* to him: or else acknowledge that this Honour is distinct, and no Part of *That Glory* which God by *Isaiab* declares *he will not give to Another*.

Another. If you will say, that this Honour was given to him merely *as Son*, or merely *as Man*, 'tis all one; 'tis yet *Another Honour*, Subordinate to, and redounding to the Honour of Him from whom it was *Received*. For the Scripture is true; *that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father*, Philip. 2, 11. Again: *When he bringeth his first-begotten into the World, he saith, Let all the Angels of God worship him*, Heb. 1, 6. And again: *To him that loved us, and washed us from our Sins in his own Blood,—to him be Glory and Dominion for ever and ever, Amen.* Rev. 1; 5, 6. Here is a *divine Honour* Given to the Son, with *such Circumstances* as make it plainly impossible and absurd to suppose it to be the *Glory* of the *One God and Father of all*, which he declares he will not give to another.

QUERY V.

Whether Dr. Clarke's pretence, that the Authority of Father and Son being One, though they are two distinct Beings, makes them not to be two Gods, As a King upon the Throne, and his Son administering the Father's Government, are not two Kings; be not trifling and inconsistent? For, if the King's Son be not a King, he cannot truly be called King; if he is, then there are two Kings. So, if the Son be not God in the Scripture-Notion of God, he cannot truly be called God; and then how is the Doctor consistent with Scripture, or with Himself? But if the Son be truly God, there are two Gods upon the Doctor's Hypothesis, as plainly as that one and one are two: and so all the Texts of Isaiah cited above, besides others, stand full and clear against the Doctor's Notion.

P. 79, 80. *Ans.* **Y**OUR Argument in This Query, and in the Defense of it, is nothing but a Repetition of what has been already answered at large. The Notion Dr. Clarke has laid down, is This; that, *there being in the Monarchy of the Universe but One Authority, original in the Father, derivative in the Son; therefore the One God (absolutely speaking) always signifies Him in whom the Power or Authority is original and underived.* In opposition to This Notion, the Sum of your arguing, is:

is: First, that "if the Son be not God in the Compare
 " same Sense and in as High a Sense as the P. 79, & 57.
 " Father himself, he cannot Truly be called
 " God" at all. Which is, in other words,
 condemning the Scripture, for giving to the
 Son the Title of God, and yet not meaning
 thereby One who has all Perfections and all
 Dominion absolutely in and of Himself, original,
 underived, and independent on Any. In the
 Second place, you thus argue; "If the Son, P. 80.
 " a distinct separate Being, be truly and really
 " God; and if the Father be so too; what can
 " be plainer than that there are, upon your Hy-
 " pothesis, two Gods?" "If the Son be truly God, P. 79.
 " there are two Gods upon the Doctor's Hypo-
 " thesis, as plainly as that One and One are
 " two." "What mean you then to deny that P. 80.
 " there are two Gods? But you say, One is Su-
 " preme, the other Subordinate :—— I do not P. 81.
 " charge you with asserting Two Supreme Gods;
 " But I do charge you with holding two Gods,
 " One Supreme, Another Inferiour; two real
 " and true Gods.—This you cannot truly and
 " sincerely, you should not otherwise, deny." To
 this it has above been answered at large; that
 though Magistrates are in Scripture stiled
 Gods, and Angels are in Scripture stiled Gods;
 and the Hol. Ghost hath called Them Gods, un-
 to whom the word of God came; and the Scrip-
 ture cannot be broken; and, much more, He
 whom the Father sanctified and sent into the
 World, blasphemed not, when he said, I am the
 Son of God: Yet still, there being but One
 First

Of the Unity of God.

First Cause and Fountain of all, One who Alone has all Perfections and all Dominion absolutely in and of Himself, original, underived, and independent on Any; there is still therefore, absolutely speaking, not Many Gods, not Two Gods, but One God only. This is the Universal Voice of Nature and Reason: This is plainly the Sense of all Primitive Antiquity: This is the express and solemn Declaration of the Prophets and Apostles in the Old Testament and in the New: And This is evidently the meaning of the Answer our Saviour Himself gave to the very same Objection made to him by the Jews. But now observe, how irrefragably your Own Argument returns upon your own Head. "If the Son, a distinct Person, separate or not separate, be truly and really the Supreme God; and if the Father be so too; what can be plainer than that there are, upon your Hypothesis, Two Gods, Two Supreme Gods, as plainly as that One and One are Two? What mean you then to deny that there are Two Gods? But you say, they are Consubstantial, they are undivided in their Substance. What then? I do not charge you with asserting Two divided Substances; but I do charge you with holding Two Gods, Two Supreme Gods undivided in their Substance, Two real and true Consustantial Supreme Gods. This you cannot truly and sincerely, you should not otherwise, deny."

To This, you have never given Any Reply: Turn it which way soever you will, it is capable

ble of No Reply. One *general Substance*, One *Godhead*, One *whatsoever else* you please, you may assert; But *One God*, upon *Your Principles*, it can no way be.

Consubstantiality (as is evident from *Tertulian* and Others) was never thought to infer any *Equality of Supreme Dominion*. Much less will *Many consubstantial Gods* be, upon account of their *Consubstantiality*, *One God*; any otherwise than in a figurative and rhetorical Expression. The *Antient Christian Writers* (as *Bishop Pearson* observes,) always “looked upon the *Origination in the divine Paternity*,” [viz. *Expos. on Creed, p. 40, Edit. 4.* the Father’s being the “*One Person who is from None*,”—“*the One God, the True God, the Only True God, the God and Father of our Lord Jesus Christ*,”] to be “*the Assertion of the Unity*.” And he himself declares this “*most Necessary*,——for the avoiding multiplication and plurality of Gods.” But according to *Your Notion*, the *Heathens* might justly have argued in Defense of their Idolatry, that *All their Gods*, because they thought them to be *consubstantial*, were *One and the same Supreme God*.

But to proceed. You charge me with “*un-* P. 81. *godding the Son*.” Which opprobrious Language, you well know, carries no *Argument* in it; but is merely an Appeal to the *Passions* of the Ignorant. Do I *Ungod* the Son, who declare him to be *God* in every Expression, and in every Sense, in which the Scriptures declare him to be so? who, with *St. John*,
de-

declare him to be *God the Word*, By whom all Things were made? with *St. Thomas*, to be my Lord and my God? with *St. Paul*, to be the One Lord Jesus Christ, through whom are all Things? Do I ungod the Son, because I declare with the Scripture, that He came from Heaven not to do his own Will, but the Will of him that sent him; that he can do nothing of himself; that he lives by the Father; that the Father is Greater than he; and is His God? If this be to ungod the Son; do not you your self in like manner ungod him? Nay, do not you really and truly ungod the Son, by denying that he is or can be God at all, unless he be so in the very “*same and in as high a Sense as the Father himself*,” which yet the Scriptures never suppose him to be? Again: Do not you really ungod the Son, while, presuming to be wise above what is written, you assert that he is *The One Supreme God*, “*Supreme in the strict Sense*,” and yet at the same time most inconsistently profess, that he is *derived, sent*, has a *ministerial Office*, and *exerciseth the Authority*, and *executes the Orders of Another*? Is not This

P. 57. “*trifling and inconsistent,—talking backwards and forwards, saying and unsaying, asserting and recanting and contradicting yourself*?”

P. 53. Lastly; Do not you (I tremble to use the Expression) ungod the Father, by asserting (in opposition both to Scripture and Natural Religion) *Another independent, Another Supreme Lord and Author of All*: Thus depriving the Great God and Father of the Universe

P. 38, 44.

P. 79, 80.

verse, of his original independent and incommunicable *Supremacy*; which is the very thing wherein consists *The Godhead of the Father of All, who is Above all*? I would beg of *You*, who are well able, to consider these Things seriously and impartially. Which, I think, would certainly, if not convince you of your Errour, yet abate at least That Warmth of Zeal for you know not what, which prompts you to be thus *injurious* to those who differ from you, in cases where the Reflection may always *justly* be retorted upon yourself with greater *Severity*.

I had observed, after Dr. Clarke, that *Tertullian* and *Athenagoras* give (by way of *Similitude*) some handsome Explications of This Notion; that *there being in the Monarchy of the Universe but One Authority, original in the Father, derivative in the Son; therefore The One God (absolutely speaking) always signifies Him in whom the Power or Authority is original and underived*. With regard to *Tertullian* you reply, that he “*de-* P. 82.
clares expressly against any such vain Imagination, as that of a Subordinate God; and—says, the Divinity has no degrees, being One only.” I answer: The Question is not, whether *Tertullian* always speaks *consistently*; or whether he ever styles the Son, a *Subordinate God*; or whether that Expression be *at all* a proper manner of speaking: But the Question is, whether *Tertullian* does not frequently found the *Unity of God* upon the *Supremacy of the Father Alone in the Government*

vernment of the Universe. Does not (1) *Tertullian*, in numerous Places, expressly make the *Power and Authority* of the Son *Subordinate* to that of the Father? And can *Subordinate Authority* be *Supreme Authority*? Does he not, as I have largely shown, declare that the Son *Receives* all his Power from the Father, *Acts in his Name*, was the *Minister of his Will* from the Beginning of the World, *can do nothing of Himself*, in all Things is *subject to and obeys the Will and Command* of the Father? And does not he, from *these very Arguments*, prove the Government of the Universe to be a *Monarchy*? But you appeal particularly to a Passage you had before cited, in your P. 54. Which was so little to your Purpose, that I took no notice of it *There*. But since you refer to it, as if it was of great Moment; I shall show you, that, had you rightly understood the Sense of *Tertullian*, [whose Stile is not the most easy and intelligible,] you would not have quoted That Passage upon This Occasion. The Case is plainly this: *Tertullian* is *There* arguing against *Marcion's Two Gods*; i. e. *two Supreme, undervived, independent Beings*; the One of which, (the God of the Old Testament,) he supposed to be (2) of a *severe, savage, and Tyrannical Disposition*; the Other, (the God of the New Testament,) of a *kind, merciful, and Good Nature*. *Tertullian* insists on the contrary, that there can be but *One God*, i. e. (as he there expressly explains

(1) Adv. Prax. c. 3, 15, 22.

(2) Adv. Marc. lib. 1. c. 6.
him.

himself,) *One* (1) *Great, Supreme, Unbegotten, unmade, eternal Being or Substance.* By the Term (*God*) therefore, he in This Argument means the *self-existent Substance* invested with *Supreme Power*; [*Aversf. Marcion. lib. I. cap. 3.*] And he urges *Marcion* with the following Dilemma. There cannot be (2) *Two EQUAL Supreme self-existent Beings or Gods*; because (says he) the very Notion of *Supreme*, excludes all *Comparison* and *Equality*: Neither can *Two Supremes* be *UNEQUAL*; for *That* also is contrary to the Notion of *Supreme*, which admits of *no Diminution*. Having therefore before shown to *Marcion*, [*cap. 5.*] that there could not be *Two Supremes*, that were *Equal*; He in the (3) Passage which you cite, proceeds to tell him, that he must also deny *That Being to be God*, (meaning the *Summum Magnum*, the Great Supreme Being or God,) *whom he owned to be of a worse and inferiour Nature.* If now you asked *Tertullian*, whether, by His

(1) Definitio——*Deum summum esse magnum*, in æternitate constitutum, innatum, infectum &c. *lib. I. c. 3.* And presently after; substantiam,——solam innatam, infectam, solam æternam, &c. c. 7.

(2) Ergo nec *Paria* erunt duo *Summa Magna*, quia prohibet disposita jam regula *Summi Magni*, comparisonem non sustinentis: [*He had argued before*; Nec aliter *Summum Magnum*, nisi *Parem* non habens. And again; Quum hoc sit *Summum Magnum*, *Par* non habere. *cap. 3.*] nec *Disparia*, quia & alia *Summi Magni* regula occurrit, deminutionem non admittens. *lib. I. c. 7.*

(3) Deus non erit dicendus, quia nec credendus, nisi *Summum Magnum*; [*Substantiam solam innatam, &c. c. 7.*]——Nega *Deum*, quem dicis *deteriorem*: nega *Summum Magnum*, quem credis *minorem*, c. 6.

Argument, he did not suppose that the Son is either [*Summum Magnum*] himself the Supreme, Self-existent Being, or God; or else [*deteriorem & minorem,*] of a lower and inferior Substance, and so not God: He would answer you, that he allowed Neither of these things; but that he supposed the Son to be a PART [*Derivatio Totius & Portio*] of the Supreme self-existent Substance, begotten into a Person by the good pleasure of the Father, just before the Creation of the World; and consequently that he neither thought him to be [*Summum Magnum*] himself the Supreme Being, or God; nor yet of an inferior, or lower Substance; but that he was the same God, in common specifick Substance (as Part of a Whole,) with [the *Summum Magnum*] the Supreme self-existent Being, or God. I wonder you should not have observed, that he declares this to *Marcion*, lib. 3, c. 6; and to *Praxeas* in many Places. I am not here vindicating *Tertullian's* Reasoning: But This is plainly his Notion. And from hence 'tis evident you either mistake or quibble, when you alledge that *Tertullian* says, "the Divinity has no Degrees." He adds the Reason of it, [utpote unica] as being One; viz. one (1) unbegotten, unmade, and eternal Substance, which Unity can have no Degrees. But if you ask his Notion concerning the Divine Persons; he will answer you, that they are (2)

(1) Adv. Hermog, c. 7.

(2) Tres autem non statu, sed gradu. Adv. Prax. c. 2. Again: Filium, — nec statu, sed Gradu, aliam. *ibid.* c. 19.

three in Degree; and that the PERSON of the Son, [though his SUBSTANCE was, in His Opinion, a Consubstantial, eternal, and Self-existent PART of God,] was neither (1) Eternal, nor unbegotten, nor in Authority Supreme.

You allow, that "*Tertullian uses the Simi-* p. 82.
litude of a King upon a Throne, and a Son
administ'ring his Father's Kingdom: But
(you add) to a very different Purpose, from
what" We "would have it serve." How
 so? "*The Objection (you say) against more*
Persons than One in the Godhead, as Ter-
tullian resolves it, was, that the Authority
would not be one." No: The Objection
 was, that God would not be One; That there
 would be *Many Gods* in Person, though but
One Divine Substance. The words immedi-
 ately preceeding those you have cited, and
 which in your Citation you have left out,
 shew this very clearly: "They (2) pretend,
 "*says Tertullian, that We preach Two, and*
 "*Now [since his following Montanus]*
 "*Three Gods; but that They themselves*
 "*are worshippers of the One God."* You go
 on: "*The Similitude [of a King and his Son]*
 "*is pertinent to shew, how the Authority or*
 "*Government may be One, in the Hands of se-*
 "*veral Persons:?"* And therefore, (you shou'd
 have added,) 'tis pertinent to shew, how, in
 the *Monarchy of the Universe*, according to

(1) Fuit Tempus, cum Filius non fuit. *Adv. Hermog. c. 3.*

(2) Itaq; duos, & Tres jam jactitant à nobis prædicari; se
 verò un ius De i cultores præsumunt. *Adv. Prax. c. 3.*

Dr Clarke's Argument, *the Authority of the Father and Son being One, Original* in the Father, *derivative* in the Son, therefore there are not *Two Monarchs*; but *The One Monarch*, absolutely speaking, must needs be *He only*, in whom *Alone* the *Authority* is *original and underived*. For This only, and no Other, was the very Purpose, for which the Doctor cited *Tertullian*. If *One Authority* may be exercised by several Persons, in Subordination to *one Head, one Original*; and so there be, absolutely speaking, but *One (1) Monarch, One Governour*; then evidently Dr Clarke, by showing that there is but *One Authority, original* in the Father, and *derivative* in the Son who exerciseth it in Subordination to the Father as his *Head*, [*the Head of Christ is God, 1 Cor. 11, 3* ;] cannot be said to assert more Gods than *One*.

P. 83.

But *Tertullian*, you say, argues that the *Father and Son* are "*One God*," with respect to "*Unity of Substance*." He does indeed so argue. And yet he does not mean (as you do) that the Son is as much *The One Supreme God*, as the Father himself; but that the Son is a *PART* of the Father's Substance, and exercises the *Father's Authority*. He argues, that where there is but *One Original* of *Authority*, tho' exercised by never so many Subordinate Persons, there is yet but *One King or Governour*, and consequently but *one God*. He

(1) Proinde illius esse principaliter, à quo communicatur in alium. *Adv. Prax.*, c. 3.

does not argue, as you do, that because the Son is *King* exercising the *Father's Authority and Power*, therefore the *Monarchy* is destroyed, and there are *Two Kings*; but on the contrary, that the *Monarchy* is therefore preserved, because the Son *derives* both his *Substance* and *Power from the Father*, and administers the Kingdom committed to him according to the *Will of the Father*, and will in the *End of the World* (as the *Apostle says*) deliver it up again to the *Father*(1). Again: *Tertullian*, expressly contrary to what you p. 83. suppose, argues that the *Administration* of the divine Government by *Myriads of Angels*, makes it to be yet but (2) *one Monarchy*, in which there is but *One Monarch, One God*. Lastly, *Unity of Substance* (as I have before observed) can only make *One Substance*; it can never make *two Supreme intelligent Agents*, two *equally Supreme Monarchs of the Universe*, not to be *Two Gods*.

You next observe upon *Athenagoras*, that he “*resolves the Unity of Godhead, into Uni-* p. 84.
ty of Substance and Original.” But why do you thus confound different Things? as if *Unity of Substance*, and *Unity of Original*, was the *same thing*? when you your self expressly p. 8.
own, that though the *Son* be *Consubstantial*, yet the *Father only* is the *Root, Fountain, or Original of All*. Secondly; you observe that
“*Athenagoras makes the Holy Ghost to be a* p. 84i

(1) *Adv. Prax.* c. 4.

(2) *Ibid.* c. 3.

p. 84.

"*Substantial Emanation from the Father, as Light from Fire.*" His Notion in This particular, as I have already shown you, (*above*, p. 105,) is expressly condemned both by (1) *Justin Martyr*, and (2) *Athanasius* Himself. *Justin*, speaking concerning the Generation of the Son, (and "*the Reason*," you say, "*is the same*" for the *Holy Ghost*;) observes very distinctly, that the Son is not rightly compared to *Light* emitted from the *Sun*, but to *One Fire* lighted from *another*, without any *division*, *abscission*, *diminution*, or *alteration* of the First.

p. 84.

Your next Observation is right indeed, and most directly overthrows your whole Hypothesis. You say: "*The common Answer* [of "*the Fathers*] *to the Charge of Tritheism or Ditheism, was, that there is but One Head, Root, Fountain, Father of All; not in respect of Authority only, but of Substance also.*—*This was the concurrent Sense of all in general; and into This chiefly, they resolved the Unity of Godhead.*" If This be true, as I have fully (3) proved; why should

(1) *Dial. cum Tryph.* p. 120. See Dr. Clarke's Reply to Mr. Nelson, p. 158.

(2) *De Synod. Nic. Decret.* Tom. 1. Fol. 259.

(3) *Above*, P. 17, 31. It was the first Article of all the Ancient Oriental Creeds, "*I believe in one God, the Father Almighty.*" And thus the *Nicene Creed* expresses it. The Apostolical Constitutions say, that Christians, *foraking the Madness of Polytheism, fly to the True Monarchy*, *ὡς τῷ παντοκράτορι* *ἡμεῖς ἀπὸ τῶν ἰσοῦ καὶ ἑσῶν*, *to the Almighty God, through Jesus Christ.* lib. 5. c. 15. Hence the Father is, *Unus & Solus verus Deus; ἕως θεὸς παντοκράτωρ. Εἰς καὶ μὲν ὁ παντοκράτωρ; Unus Solus Deus*

Should we dispute any longer? For if the *Unity of the Godhead*, as you here expressly and very truly assert, is to be resolved into *one Head, Root, Fountain, and Father of all*; 'tis demonstration that the Son, who, you own, is not the *Head, Root, Fountain, and Father of all*, cannot be himself *That One Supreme God*, which is the *Father, Head, Root, and Fountain of All*; how *undivided* soever you suppose them to be, as to their *Metaphysical Substance*. So that your own Hands have entirely destroyed your own Scheme. And to say presently after, that the Antients *did not exclude the Son from being One God* p. 851 *with the Father—in PERFECTION*; i.e. did not exclude the Son from being the *Head, Root, and Fountain of all*, (if these things be any instance of *Perfection*;) only shows how natural it is for you (as the unavoidable Consequence of your Notion,) to run into perpetual Self-contradiction. Sometimes the *Unity* with you, is *One Substance*; and you call it *individual, and same, and numerical* or

Deus Omnipotens; in *Irenæus, Clem. Alexandrinus, Novatian*, and all the Antients. See Dr. Clarke's *Script. Doctr.* p. 213,—230, *Edit. 2d.* I shall here add only two or three Observations from *Eusebius*. "The Father, says he, is the Lord and God of the Son; therefore all religious Knowledge centers (ἐκείνῳ μόνῳ ἀρχῇ, καὶ εἰς ἓνα θεόν,) in one Original, and in one God:" *Dem. Evang. lib. 5. c. 8.* "The Father is the Original of the Son; Therefore the Church believes in One God, the Father Almighty; and in our Lord Jesus Christ:" *De Eccles. Theol. lib. 2. c. 6.* See also c. 7, throughout. Again: Upon *John 17, 3*; "He therefore (*the Father*) is The True God, (ὁ εἰς μόνος,) the One only God, and there is no other besides him:" *ibid. c. 22.* Again: "He only is the One God and Father of our Lord Jesus Christ:" *ibid. lib. 3. c. 6.*

iden-

identical Substance; Which is perfectly the Sabellian Notion and Language; ἐν ὑποστάσει μίᾳ ὑπόστασις, *One Subject, Suppositum, or Hypostasis*, as you yourself explain it. At Other times 'tis only undivided Substance; homogeneous Substance and inseparability; that is, Substances not separated, but united. But then, least three distinct intelligent and equally Supreme Agents, should be thought to be Three Supreme Gods, howsoever undivided in their Substances; you are compelled by the Force of Truth to own, that the Antients, both Ante-nicene and (1) Post-nicene, placed the

P. 351,
391.

p. 84.

(1) This, *Athanasius* frequently declares: μόνος ἀγέννητος, καὶ μόνος πρὸς θεότητος, διὰ τὸ—αὐτὸν εἶναι μόνον θεόν: “He [the Father] is Alone Unbegotten, and He only is the Fountain of Divinity; therefore he is the Only God.” Contr. Sabell. By which Reasoning it follows, that because the Son is begotten, and is not the Fountain of Divinity, therefore he is not the Only God. Τηροῦτο δ’ αὖν, ὡς ὁ ἐμὸς λόγος, εἰς μὴ θεός, εἰς ἐν αὐτῷ καὶ ὡς καὶ πνεύματος ἀναφερομένης. “In my Opinion the Unity of God may be preserved, by referring back the Son and Spirit to one Original Cause.” *Greg. Naz. de Theol.* Hilary’s words, on the 17th Article of the Council of *Syrmiun*, are also very remarkable: In eo quidem maximè non comparatur, nec Coequatur filius Patri, dum Subditus per obedientie obsequiam est, —dum mittitur, dum accipit, dum in omnibus Voluntati ejus, qui se miit, obsequitur. —Deus unus est; & Subjectio filii docetur & Dignitas, —ut sit patri & obsequio subjectus & nomine. “The Son, in This respect principally, is not compared nor equalled with the Father; in that he is subject and obedient to him, is Sent by him, Receives from him, obeys in all things the Will of Him that sent him. —God is One; and we teach both the Subjection and Dignity of the Son, —so that he is Subject to the Father both in Obedience and Title.” And again: Auctoritate innascibilitatis, Deus unus est; “He is the One God, by the Prerogative of being Unbegotten.” p. 236. And indeed I cannot find that any even of the Post-nicenes of the 4th Century, ever stiled the Son absolutely (ὁ εἷς θεός) The One God; or said that he was Equal to the Father in Authority and in

the *Unity of the Godhead* in “*One Head, Root, Fountain, and Father of all:*” and this with respect to *Authority* (the very and only Thing insisted on by *Dr. Clarke,*) as well as to *Substance*. Had you rested here, the Controversy (for *Me*) had been at an End. But in This point you never continue long consistent with your self.

You add: The Fathers “*believed God to be* p. 84.
 “*a word denoting Substance, not Dominion*
 “*only: And one Divinity, Θεότης, was, with*
 “*Them, the same thing as One Divine Sub-*
 “*stance.*” I answer: The word, *God*, evidently never signifies either *Substance* only, or *Dominion* only; but always *Him* whose the *Substance* and whose the *Dominion* is. And p. 84, 85.
 the Term, Θεότης; like ἀνθρωπότης, and all other abstract words of the like formation; always signifies (1) *Divine Dignity and Authority*. It does so in (2) all the Places you
your p. 85, 394.

All Perfections. A Superiority both of Original and Authority, they all, I think, unanimously own'd, though not always very consistently.

(1) Θεότης ἡ Θεῶ. *Orig. c. Cels. l. 5. Μετοχῇ τῆ ἐκείνης Θεότητος Θεοποιούμενον. In Joh. p. 46. Τοῖς λοιποῖς Θεοῖς [speaking of Angels] διάκονον εἶναι τῇ Θεότητι τῆ Θεοῦ λόγον, p. 47. Μετέχοντας [speaking again of Angels] τῇ Θεότητι αὐτοῦ. Contr. Cels. lib. 7. Ἀγγέλων ὑπερέχων δυνάμει καὶ Θεότητι. In Joh. p. 218. Ὁ ὡς πατήρ πηγὴ Θεότητος, [speaking of the Authority communicated from the Father to the Son, and from the Son to the Angels;] In Joh. p. 47. Θεὸς ἐνεργῶντα δηλοῖ, Θεότης ἡ ἐνεργεῖαν. Greg. Nyss. Epist. ad Ablab.*

(2) In the Passage you cite of *Melito* from *Dr. Cave*, Θεότης is expressly opposed to ἀνθρωπότης. In That cited from *Dr. Grabe*, 'tis Θεοῦ λόγος Θεότης. In One of the Passages of *Origen* you refer to, 'tis τῷ Θεότῳ Θεότης. In another, 'tis τῷ ἀνθρωπότητι — καὶ τῇ Θεότητι. In a third, 'tis ἡ ἐν αὐτῷ Θεότης, εἰκὼν τῆ ἀληθείης Θεότητος.

your self appeal to for the contrary, excepting the single Passage of that dubious Author *Hippolytus*. And had it been frequently used to signify the *Substance of God* or *God Himself*, still it would have been only in a *figurative* way of speaking; in such a manner as we sometimes say, *The King's Majesty*, meaning the *King himself*; or as, in a *Rhetorical* sort of Expression, we sometimes say, *Humane NATURE*, instead of, *Men*; or *the Divine NATURE*, instead of *God*. But to confound these things in *strict* and *argumentative* Speech, as you continually endeavour to do, is making *all Language* Useless.

E. 84, 85, 86. Your misrepresentation of several Other Ancient Writers in this place, I pass over; having before considered them at large. Concerning *Iustin*, See above, p. 121, 129. Concerning *Tertullian*, See above, p. 55, 77. Concerning *Novatian*, See above, p. 53. Concerning *Lactantius*, See above, p. 55, 63, 86. And to what you offer (p. 86.) concerning *Eusebius*, See above, p. 89, 150. I shall here add only this Observation; that, whereas you say “*the Sabellian singularity*” is “*making the Godhead μονοπρόσωπον one single Hypostasis*,” the contrary is notoriously true, that the *Sabellians* supposed God to be μία ὑπόστασις τριπρόσωπος. Wherein *you* differ from them no

E. 87.

ἰδέσθαι. The rest are easy to be understood from what I have here said, and by comparing them with the Passages above-cited. In all the Places you refer to of *Eusebius*, *ἰδέσθαι* plainly signifies *divine Glory and Dignity*; and in the *Last* of them, 'tis expressly opposed to *ἀλλοιωτότης*.

other-

otherwise, than in perpetually contradicting your self. And in this very Passage, by supposing *περίσωπον* and *hypoſtaſis* to mean the ſame thing, you manifeſtly contradict all Primitive Antiquity.

I proceed now to conſider the Reply you p. 88. make to a Queſtion I propoſed, *viz. Whether Herod the Great was not King of Judea, tho' the Jews had no King but Cæſar? and whether there were more Kings of Perſia than one, tho' the King of Perſia was King of Kings?* The Reader cannot but obſerve, that you were much perplexed with the Queſtion; and ſaw no way to answer to it, 'till you had firſt *miſrepreſented* it. Putting therefore the words (*WHEN the Jews,*) inſtead of my Words (*THO' the Jews;*) you answer, that *Herod was not King of Judea; for he had been dead above thirty Years BEFORE. Before What? Before the Jews were under Cæſar? Was not Herod inveſted with the Title of King of Judea, by Auguſtus Cæſar? and was not yet Auguſtus Cæſar the only King of the Jews? Had they then any King but Cæſar, to whoſe Supreme Dominion both They and Herod were ſubject? But you inſiſt upon it, that One King under another King, are two Kings; and God Supreme and Subordinate make Two Gods.* I answer, in the words of Scripture: *Chriſt* p. 88. *is Lord of Lords, and yet To Us there is but One Lord, even Jeſus Chriſt. And God, is God of Gods; and yet To Us there is but One God, even the Father, of whom are all things; and not Many Gods. And God our Saviour ſaves us through Jeſus Chriſt our Saviour, Tit.*

P. 88.

3; 4, 6: and yet they are never called *Two Saviours*. At last therefore you are reduced to This: If they are not so, "*They should not be so called*:" That is, The Scripture (you think) has used such Expressions as *ought not* to have been used.

QUERY VI.

TEXTS, proving an Unity of divine Attributes in Father and Son, applied

To the one God.

'Thou, even Thou only knowest the Hearts of all the Children of Men, *1 Kings* 8, 39.

I the Lord search the Heart; I try the Reins, *Jer.* 17, 10.

I am the first, and I am the last, and besides me there is no God, *Isai.* 44, 6.

I am A and Ω , the beginning and the end, *Rev.* 1, 8.

King of Kings, and Lord of Lords, *1 Tim.* 6, 15.

The mighty God, *Isai.* 10, 21.

To the Son.

He knew all Men, &c. *Job.* 2, 24. Thou knowest all Things, *John* 16, 30. Which knowest the Hearts of all Men, *Acts* 1, 24.

I am he that searcheth the Reins and the Heart, *Rev.* 2, 23.

I am the first, and I am the last, *Rev.* 1, 17.

I am A and Ω , the beginning and the end, *Rev.* 22, 13.

Lord of Lords, and King of Kings, *Rev.* 17, 14.—19, 16.

The mighty God, *Is.* 9, 6.

Isai.

Lord over all, Rom.
10, 12.

He is Lord of all,
Acts 10, 36.
Over all God blef-
fed, &c. *Rom.* 9, 5.

Whether the same Characteristicks, especially such eminent ones, can reasonably be understood of two distinct Beings; and of one Infinite and Independent, the other Dependent and Finite?

Ans. **T**HE Answer to this Query, is. *p. 87.*
1st, If the Characters being the
“*Same*” and so “*Eminent*,” be a Reason why
they cannot be understood of “*Two*,” they
can no more be understood of *Two* distinct
Persons, than of *Two* distinct *Beings*. Because,
being all of them *Personal* Characters, they
are, when understood of *One*, understood not
of the *Being*, but of the *Person*. 2^{dly}, But
indeed the Characters are none of them the
“*same*,” Because Powers *derived* and *underi-*
ved are no more the “*same*,” than the *Per-*
sons are, to whom they respectively belong.
3^{dly}, As to the invidious insinuation couched
under the words “*finite*” and “*infinite*,” I
answer, that We set no other Limitations to
the Perfections of the Son of God, than the
Scripture *expressly* sets by declaring them to
be *derived* from Another. You yourself ac-
knowledge, that the *Perfections* and *Powers*
of the *Son*, are none of them *unoriginate* or
underived. If therefore *Self-existence* be Any
Perfection; and if the *Perfections* and *Powers*
of the *Father*, can by no other Argument be de-

demonstrated to be absolutely (in the strict and metaphysical Sense) *infinite*, but from the consideration of their being *original and undervived*: then *you yourself* deny the Son of God to be *infinite*, in the same sense wherein you charge *Us* with denying him to be so. And if acting in all things *according to the Counsel of his Own Will*, be *Greater* than acting in all things according to the *Will of Another*: then *you yourself* do not ascribe *ALL* Perfections to the Son of God. 4thly, As to the Terms, *Dependent* and *Independent*. The *Dominion* or *Authority* wherewith the Son is invested, is always in Scripture represented as *Depending* on the Father. The *Being* of the Son, we do not suppose to be in any other Sense *dependent*, than is implied in the *Notion* of *being Begotten*, which the Scripture teaches, and *which generation* the Primitive Writers unanimously understand to have been by the incomprehensible *Power* and *Will* of the Father. Which yet no more implies the Son to be a *precarious* and *mutable* Being; than those Perfections of God, his Power, Justice, Goodness, Veracity, and the like, (the *Exercise* whereof always implies the *Notion* of *Action*, and consequently depends wholly upon the *Will* of the *Agent*,) are therefore more *precarious* or *uncertain* in their Effects, than those Other Perfections (which imply in them *nothing* of *Action*, and consequently have No Dependence on the *Will* of the *Agent*,) such as Eternity, Omnipresence, Omniscience, and the like.

In your Defense of this Query, you alledge, that “*the Characteristicks applied to the one* P. 90. “*true God, are applied likewise to the Son :*” and that we cannot “*know Who or What the* “*one God is, but by such distinguishing Cha-* “*acters as are given of him in Scripture ;*” which yet “*are equally applied*” to the Son, &c. I answer : No distinguishing Character of the One Supreme God, is ascribed to the Son in Scripture. His Characteristicks are : (εἷς θεὸς καὶ πατὴρ πάντων,) *the one God and Father of all, who is above All. One God, the Father or First Cause* [ἐξ ἧ τὰ πάντα,] *Of or from whom are all things :* and, *For whose Pleasure* [by whose Will and Command] *all things were created.* [ὑψίστος,] *the Highest.* [Κύριος ὁ θεὸς (1) ὁ πάντων ἀρχαῖος,] *The Lord God Almighty. The God and Father of our Lord Jesus Christ. The God of our Fathers, who sent his Son, &c. and who Gave him all Power both in Heaven and Earth, &c.* These Characteristicks are evidently distinguishing and incommunicable ; and necessarily denote the *First Cause and Original* of All things, even Him who *Alone has All Perfections and All Dominion absolutely in and of himself, original, underived, and independent on Any.*

But “*Divine Attributes* (you say) *belong* P. 91. “*to each Person.*” You ought to have said,

(1) See above, p. 16. and below, on Query XXVII, towards the End.

P. 91. the *same Attributes* and *ALL* of them. And then I ask; Is it *No Perfection*, to be *absolutely The First Cause* and *unoriginate Fountain of All Perfections* and of *all Power*? But “the word, *Self-existent*,” (you say) “should be understood *Negatively*.” That is; The Ground and Foundation of all Perfection, is a mere *Negation*. And are you really so *ignorant*, as not to see; that, in like manner as the word, *infinite*, according to the *grammatical* composition of it, is merely *negative*; and yet when we say, *God is infinite* or *immense*, the *idea* is not a bare *Negative*, a mere *Negation of Bounds*, but denotes the *Positive Greatness* of That whose Existence is declared to be *immense*: so, though the word, *unoriginate*, according to the *grammatical* composition of it, is *negative*; yet the *Thing* intended to be expressed by it, is of all Others the most *real* and *positive*? [See this Matter largely and distinctly explained, in the *Modest Plea*, &c. pag. 215, &c.]

P. 89, 90. Accordingly, the Scriptures you refer to, do plainly enough, either in the Words themselves, or in their connexion, distinguish between *derived* and *underived*, between *originated* and *unoriginate* Perfections. The Father is *The Searcher of Hearts*, Absolutely. The Son saith; *I am He that searcheth the Reins and the Hearts, and I will give unto every one of you according to your Works,*

Works,—even as I (1) received of my Father, Rev. 2 ; 23, 27 : Which last Words you conceal from your Reader. The Father, is The First and the Last, which Is and which Was and which is to come, the (2) Almighty. The Son, is The First and the Last, which Liveth and was Dead, and is alive for evermore, Rev. 1 ; 17, 18 : Which latter words you again conceal from your Reader. The Father, is The mighty God, absolutely. The Son is He, whose Name shall be called Wonderful, Counsellour, The Mighty God, [Μεγάλης βουλῆς Ἀγγελῶν, The Messenger of his Great Counsel or Covenant,] [πατὴρ τῶ μέλλοντος] (3) αἰῶνος, The Father, or Lord, of the Age to come,] If. 9, 6 : All which, you conceal likewise from your Reader. The Father, is Lord of All, absolutely : The Son is Lord of All, but He is excepted who did put all things under him. What ground now had you here to say, that P. 90, 92.

(1) Τὸν κύριον Ἰησοῦν, τὸν τῷ παντοκρατορικῷ θελήματι ἐπίσκοπον τῆς καρδίας ἡμῶν. *The Lord Jesus, who, by the Will of the Almighty, is Inspector of our Hearts.* Clem. Alex. Strom. 4. Thus He elsewhere styles the Son, θελημα παντοκρατορικόν, and αγαθοῦ πατρὸς αγαθὸν βέλημα. p. 309, and 647, edit. Oxon. The Absurdity of supposing him to know things by his own Will, (as if Knowledge was an Act of the Will,) has been shown by Dr. Clarke, Script. Doct. p. 294, 2d. edit. The Instances you alledge to the contrary, (Sermons p. 266,) are very absurdly applied. Deus ————omnipotentī voluntate ————fecit, &c. Does not the word, fecit, imply Action? And the other Passage likewise, ὁ θεὸς περιέχει τῇ βολίσει τὸ πᾶν, does not signify (as you would have it) that God is Omnipresent or Omniscient by his Will; which is highly absurd; but that God's Active and Governing Wisdom pervades the whole Universe.

(2) See below, on Query XXVII, towards the End.

(3) When Clemens Alex. styles the Son πατὴρ αἰῶνος, p. 112, edit. Ox. 'tis plain it should be read πατὴρ αἰῶνος.

Of the Unity of God.

“ the distinguishing characters ” in these Texts,
 “ are Equally applied to Two ? ” that “ the
 “ Expressions are equally general, and, seem-
 “ ingly at least, Equally extensive ? ”

P. 91, 92.

You blame me, for saying, the Son has all
 “ communicable ” Divine Powers derived to
 him ; and you “ contend they are strictly Di-
 “ vine, and therefore incommunicable to any
 “ Creature : ” And you find fault with me for
 mentioning a “ subordinate Sense, &c. ” I an-
 swer : How far any of the Powers mentioned
 in the Texts referred to, *could* or *could not* be
possibly communicable to any Creature ; does
 not become Us to presume *certainly* to know.
 But that they are *actually* communicated to the
 Son of God, and that they cannot possibly be
 at all communicated to The One Supreme God,
 is as evident as any thing can be. If there-
 fore the Son’s having divine Perfections in a
 “ subordinate Sense,” is “ the same as to say
 “ they belong not to him at all ; ” then, by
 your own Argument, he can have *no* divine
 Perfections at all : For a begotten or derived
 Person, evidently can have nothing of himself.

P. 92.

P. 94.

Upon that Text, *Matt. 28, 18*, you do not
 deny that all Christ’s Power was GIVEN to
 him. Only you think he was “ Lord over all,
 “ long before his Resurrection ; ” because “ by
 “ him all Things were created, *Colos. 1 : 16, 17.*

P. 95.

P. 96.

“ And he laid the Foundations of the Earth,
 “ *Heb. 1, 10. Was God, before the World was ;*
 “ *Joh. 1, 1. And when he came into the World,*
 “ *he came unto his own ; Jo. 1, 11.* ” Now
 here ;

here; though I think it not of moment in the main question between us, to dispute *at what Time* All Power both in Heaven and Earth was *given* to our Lord; yet 'tis observable, the Texts you alledge concerning our Lords *pre-existent State*, do not prove his having at That Time a *Throne* or *Kingdom* or *Power of Judgment*. Col. 1; 16, 17, does not represent him as the Person *for whose Pleasure*, but *by whose ministration*, all things were created. And the same is evidently the meaning of Heb. 1, 10; as appears from ver. 2, *By whom He made the Worlds*. For the Work of Creation being manifestly, both according to Scripture and the (1) concurrent Sense of all Antiquity, an Act of *Ministration* in the Son to the Will of the Father; 'tis clear to a Demonstration, that the Right of *Dominion* was *originally His Only*, whose the Power of creating *Originally* was, and for whose Pleasure all Things were created, Rev. 4, 11. In like manner, Job. 1; 1, 2, The Son was the God, not *Of* or *From* whom, but *By* or *Through* whom were all things; the *Word*, the *visible Person*, the *Schechinah* or visible Representation of the Invisible God; who from the Beginning *appeared* in the Old Testament under the Title of God, the *Angel of the Lord*: Who in the fulness of Time *was made Flesh*, and *came unto his Own*, [either to *Mankind* in general, or to the *People of the Jews*, whom he had

(1) See above, P. 6, 19, 186, 187.

all along conducted in a peculiar manner,] and was *rejected* by them, and *humbled himself* even unto the *Death of the Cross*, and *rose again*, and was *highly exalted* to the right Hand of God, and had *Then All Power given him both in Heaven and Earth*. 'Tis remarkable therefore, that through the whole New Testament, the *Throne and Dominion and Kingdom and Worship and Power of Judgement* ascribed to Christ, is never once ascribed to him upon account of his Part in the Work of *Creation*, or of his having been originally in the *Form of God*; but always upon account of his having *humbled himself* unto Death: *Mat. 28, 18. Eph. 1; 20, 22. Phil. 2; 8, 9, 10. 1 Pet. 3, 22. because he is the Son of Man, Joh. 5; 27, 22, 23. because he had purged us from our Sins, Heb. 1, 3. because he was the Lamb of God, and redeemed us to God by his Blood, Rev. 1; 5, 6. and ch. 5; 9, 12, 13.* 'Tis remarkable, that the Descriptions of the *Word* in the Old Testament, always represent him as the *Angel or Messenger of God's Will*; and that he is never, in his *Own Person*, said to have a *Throne*, or *Kingdom*, but only in the Prophecies of his coming in the *Flesh*. Thus *Dan. 7; 13, 14, I saw in the Night Visions, and behold one like the Son of Man, came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near before him; And there was Given him Dominion and Glory and a Kingdom, that all People, Nations and Languages, should serve him: His Dominion is an everlasting*

lasting Dominion which shall not pass away, and his Kingdom that which shall not be destroyed. Thus Isaiah likewise foretold: Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders, &c. ch. 9, 6. And that the same Person, who had been in the Form of God, as being the Shechinah or visible Representative of God's invisible Glory, and the Declarer and Executor of his Will under the Old Testament, did Receive That Dominion and Power of Judgment with which he is now invested, and was made Heir and Judge of all, after his Resurrection from the Dead; is clearly declared by St. Paul; Who tells us, (Philip. 2; 6, 7, 8, 9,) that, being in the Form of God, [ἐχ' ἀπαρχῆς ἡγήσατο] he did not claim to be [honoured] as God, [ἀλλ' ἑαυτὸν ἐκένωσε] but emptied Himself [of that glorious Form,]*

* In your Sermons (p. 161, 163,) you contend that the word, ἄλλα, may literally and grammatically be Thus rendered: *He thought it not Robbery to be Equal with God,* “but” *Notwithstanding* “made himself of no Reputation. And you alledge many Instances, where you think it is so used. But all your Instances shew great inattention. For, ἄλλα, is never taken in That Sense, when 'tis used as an *Adversative* to a preceding, &c., in the *Same* period, (which is the Case in this Text;) but only when 'tis placed as a *Corrective* at the Beginning of a *New Period*. In every one of your Instances, either the word, ἄλλα, does not signify (*Notwithstanding*;) or it begins a *New Period*. Which is plainly the Case even in Gen. 40, 15, (the only Instance which, for want of being rightly pointed, can even to a hasty Reader have any *Appearance* of being to your Purpose.) But it cannot possibly be the Case in *This Text*; because then the words which you render, *thought it not Robbery to be equal with God,* would themselves be the example proposed in the foregoing Verse to the imitation of Christians.

and took upon him the Form of a Servant, and became Obedient to Death, even the Death of the Cross: Wherefore God also hath highly (1) exalted him, and (2) Given him a Name, &c. Exalted Whom? Was it not plainly That Person, who had been in the Form of God, and emptied himself, &c? To the same Purpose, the Apostle again; God hath in these last Days spoken unto us by his Son, whom he hath appointed Heir of all Things, By whom also he made the Worlds, Heb. 1, 2. Here, most evidently, the same Person and no other, By whom God made the Worlds, is the Person whom he hath Now appointed Heir of all Things. Ver. 3, who being the Brightness of his Glory, and the express Image of his Person; WHEN he had by himself purged our Sins, sat down on the right Hand of the Majesty on high. Then it was, that God said unto him, Thou art my Son, this day have I begotten thee, ver. 5. Then it was, that God commanded, saying, let all the Angels of God worship him, ver. 6. Then it was, that he said, unto the Son; Thy throne, O God, is for ever and ever;—thou hast loved righteousness, ———therefore God, even Thy God, hath anointed Thee, &c. ver. 8, 9. Then it was, that All Power was Given unto

(1) In your Sermons (p. 178, 179.) you most absurdly interpret God's highly exalting of Christ, in the same Sense as Men in their Prayers highly exalt God.

(2) Here also you most absurdly (in your Sermons p. 180.) so interpret this Phrase (ἐξουσίαν, Given him a Name;) as if it could signify extolling and magnifying, in such a Sense as Men extoll or magnify God.

him

him in Heaven and in Earth, Mat. 28, 18. And that all things were put under his Feet, Eph. 1, 22.

To all this, *"Nothing (you say) is more P. 96.*
"easy than to answer, that the Word was from
"the Beginning Lord over all; but the God in-
"carnate, or God Man, was not so, 'till after
"the Resurrection. Then he Received in That
"Capacity, what he had ever enjoyed in ano-
"ther." But This Distinction I no where
find in Scripture. Our Lord mentions indeed
the Glory which he had with the Father before
the World was; and the Scripture declares, that
By Him God made the Worlds. But when he
says, All Power [Judicial Power] is given un-
to him in Heaven and in Earth: and that the
Father judgeth no Man, but hath Committed
all Judgment to the Son; that all Men should
honour the Son, even as they honour the Fa-
ther: This giving him Authority to execute
Judgment, is (he tells us) Because he is the
Son of Man. He does not say, 'tis given to
Part of Him which is the Son of Man; but
to Him, because He is the Son of Man. I no
where find (nor do you endeavour to show
me) in Scripture, any thing Given to or
Received by Christ, or any thing ascribed to
him, but what is applyed to his whole Person,
the Word made Flesh. The Scripture does no
where $\lambda\epsilon\gamma\omega$ Ἰησοῦν divide or distinguish him (as
Cerintbus did) into more Persons than One.
The Sense of the Similitude of Hermas which
you cite, would have been very evident, if you
had

*Joh. 5;
22, 23, 27.*

P. 97.

had shown your Reader the Author's own *Explanation* of it, *Seēt. 6.* where he tells you exprefsly, that by *the Servant* in That Similitude, he meant the *Body* or *Flesh*, in which God placed [*spiritum Sanctum*] the *Holy Spirit*, which (according to *Him*) was the *Son*. This *Servant* or *Body*, because it was *chaste and obedient to the Spirit*, and kept the *Commandments of God*, he tells you, was made *Co-Heir with the Son*. I have set down *Hermas's* Words at length in the (1) Margin. *Novatian* in like manner, in the place you cite, says that *the Word, the Son of God, descended from Heaven without Flesh, that by having assumed Flesh, he might ascend thither The Son of Man, into That Glory which (being the Word) he possessed before the World was*. This is clearly the *Sum* and true *Sense* of that *Latin* passage of *Novatian*, which if you had rendred into *English*, you could no way have made it seem to be for your Purpose, without either so expressing it as to make the *Son of God* One Person, and the *Son of Man* another; or supposing the *Glory* which *Christ* had before the

P. 99.

(1) ——— *Illum Spiritum Sanctum qui infusus* [MSS. C. & Angl. *creatus*] *est omnium primus, in corpore*———: *Hoc ergo Corpus, in quod deductus est Spiritus Sanctus, servivit illi Spiritui, rectè in modestia ambulans & castè, neq; omninò maculavit Spiritum illum. Cùm igitur corpus illud paruisset, &c. ——— fatigatum Corpus illud, &c. ——— Advocavit ergo filium & nuncios bonos, ut & huic scilicet Corpori, quod servivit Spiritui Sancto sine Querela, locus aliquis consistendi daretur, ne videretur Mercedem servitutis suæ perdidisse. [This was being filio cohæredem, Seēt. 2.] Habes & hujus Similitudinis Expositionem. Similit. 5. Seēt. 6. P. 105, 106. Edit. Cor.*

World was, to be the very *same* with *That Authority and Power of Judgment*, wherewith, the Scripture says, he was invested *after and upon account of* his Humiliation and Resurrection from the Dead. But whether the Opinion of these Authors be right, or not, in *This* particular; is of no importance to the *main* point in question between us. I shall only observe here by the way, that *That* Expression of *Hermas*, to be *Co-Heir* with the *Son of God*, *Co-Heir* with the *Divine Nature*, in *your* Sense of the Phrase, would be very absurd. As if the *Divine Nature*, or *The One Supreme God*, could in any sense be *Heir* of any *Thing*. How much better is the Expression of *St. Paul*; *Heirs of God, and Co-Heirs with Christ*, Rom. 8, 17?

To a *spurious* Passage you cite from *Hippoly-* p. 89.
tus, I oppose a *genuine* one out of *Irenæus*; to show you, that in *his* Opinion, an *additional* Power and Glory was given to the *Word* upon his *Incarnation* and *Resurrection*. “(1) The
“ *Lamb*——that redeemed us with his Blood,
“ *Received* Power over all Things, *when* the
“ *Word* was made *Flesh*; that *as* the *Word* of
“ *God* had Power in Heaven, *so* also he might
“ have Power in Earth, because he was a just
“ *Man*;——and that he might also have Pow-
“ er over those Things which are under the
“ *Earth*, being made the *First-born* from the
“ *Dead*.”

(1) Lib. 4. c. 37. See the place cited above, p. 95.

QUERY VII.

Whether the Father's Omniscience and Eternity are not one and the same with the Son's; being alike described, and in the same Phrases? See the Texts above, p. 222.

Ans. **K**nowledge and Duration derived from Another, however unlimited, are neither "*One and the same*" with Undeived: nor can they be in *All* Respects "*alike described, and in*" All "*the same Phrases.*" For, to be in *Some* Respects "*alike described, and in*" Some of "*the same Phrases;*" is common to Many things with many things. This therefore is a *Quibble*, unworthy indeed of a Scholar.

This is a clear and distinct Answer to your Query. But I observed further:

First, with regard to the Attribute of Omniscience; that (*whatever really be or be not the Absolute Extent of the Son's Knowledge, yet*) these Texts which you refer to, [Joh. 2, 24, *He knew all Men.* 16, 30, *Thou knowest all things.* Acts 1, 24, *Which knowest the Thoughts of all Men;* supposing this Text to be meant of Christ. Rev. 2, 23, 27, *I am He which searcheth the Reins and Hearts; And I will give——; even as I received of my Father: Which last words you ought not to have wholly omitted.] These Texts, I said, may very possibly be understood to mean only "That Relative Omniscience communicated to the Son from the Father, by which he*
" knows

"knows all things relating to the Creation and Government of the Universe."

To This you reply: "*Were it not better* P. 102.
to say plainly, that he is not Omniscient, than
to speak of a relative Omniscience, which is
really no Omniscience?"

Observe, I beseech you, in what manner this Question of yours treats the Scripture. When our Lord told his Apostles that the Holy Ghost should *teach them All Things*, and *guide them into all Truth*, Joh. 14, 26; and 16, 13: had he not *better* have said, that he should NOT teach them all Things, and NOT guide them into all Truth? And when St. John says, that Christians *know All Things*, 1 John. 2, 20; had he not *better* have said, that they know NOT all Things? And when St. Paul said, *I can do All Things*, Philip. 4, 13; had he not *better* have said, I CANNOT do all Things? And when our Saviour says, *Of that Day and Hour knoweth no Man*, [*scilicet*, no one,] *no not the Angels of Heaven, but my Father only*, Mat. 24, 36; *neither the Son, but the Father*, Mark. 13, 32; Had he not *better* have said, The Son *doth know* it? But these Texts you say, are "*plainly meant only of the humane Nature.*" P. 101.
 And will you indeed stand to it, that *HUMAN NATURE*, or *Any NATURE*, can with any sense be said either to *know* or *do* any thing? Or, when you say, the *HUMAN NATURE* of Christ; do you mean his *HUMAN PERSON*; which is directly the Doctrine of *Cerinthus*, as is *very largely* set forth by *Irenæus*? How incomparably better is the
 Com-

Comment of *Irenæus* upon these Texts, cited at large by Dr. *Clarke* in his *Script. Doctr.* on *Mar. 13, 32*. Which Passage of *Irenæus*, you take great pains, in several Pages together, to render confused and unintelligible. To all which, it will be an abundant Answer, barely to repeat the *Passage itself*; with the *Occasion* and *Manner* of its being introduced. Premising This Observation only, that you are directly inconsistent with yourself, when you tell us that the Text, "*Mark 13, 32, is Plainly meant only of the Human Nature,*" (though the Text speaks not at all of a *Nature*, but of a *Person*;) and yet that *Irenæus*, commenting upon That Text, "*is to be understood of the ἈγϞ, in what he says;*" and that "*what he said, was meant of the ἈγϞ, or Divine Nature, as such.*" Now The *Occasion* of the Passage we are speaking of in *Irenæus*, was this. The *Gnosticks*, and particularly the *Valentinians*, had pretended to a Knowledge Superior to any of the Apostles; and that they understood all the deepest and unrevealed Mysteries of God; and could even explain the *Manner* of the (1) Generation of the Word or Son of God. To take down this proud Conceit of their Knowledge,

P. 102—
109.

P. 101.

P. 104.

P. 108.

(1) Propheta quidem ait de eo, *Generationem ejus quis enarrabit ?* (II. 53, 8.) Vos autem Generationem ejus ex patre divinantes, & verbi Hominum per linguam factam prolationem transferentes in verbum Dei, justè detegimini à vobis ipsis, quod neq; humana nec divina noveritis. *lib. 2. c. 48.*

Irenæus

Irenæus thus argues: (1) “ Being unreasonably puffed up, *Ye* presumptuously take upon you to say that you know the unutterable Mysteries of God; when even (2) our Lord, the *Son of God himself*, confessed that the *Father alone* knew the Day and Hour of Judgment; expressly affirming, *Of that Day and Hour knoweth no one, neither the Son, but the Father only*. If therefore the Son was not ashamed to refer the Knowledge of That Day to the Father, but said *What was true*; then surely neither should *We* be ashamed to reserve to God such Questions as are far above us: *For no one is above his Master.*” A little after, He thus (3) proceeds: “ As to the Cause of the Nature [the *Evil nature*] of those [*Angels*] which transgressed; neither has the Scripture any where recorded it, nor any of the Apostles told it, nor our Lord taught it. *Therefore* we ought to leave the Knowledge of This

(1) Irrationabiliter autem inflati, audaciter inenarrabilia dei mysteria scire vos dicitis: quandoquidem & Dominus, ipse filius dei, ipsum judicii Diem & horam concessit scire solum patrem; manifestè dicens, *De die autem illa & hora nemo scit, neq; filius, nisi pater Solus*. Si igitur scientiam diei illius filius non erubuit referre ad patrem, sed dixit quod verum est; neq; nos erubescamus, quæ sunt in quæstionibus majora secundum nos, reservare deo. Nemo enim super magistrum est. *ibid.*

(2) Upon these Words of *Irenæus*, *Erasmus* says: Videtur sentire quòd solus Pater sciverit diem & horam, ignorante filio. *Prolegom. in Iren.* P. 17. And the Learned Bishop Bull: Fateor verba primo intuitu videri filio dei, etiam quàm maximè propriè Dei filius est, Ignorantiam tribuere. *Defens. F. N. Pag. 82.*

(3) Ipsam autem Causam naturæ transgredientium, neq; Scriptura aliqua retulit, nec Apostolus dixit, nec dominus docuit. Dimittere itaq; oportet agnitionem hanc deo, quemadmodum Dominus horæ & diei. *lib. 2. c. 49.*

“ also

“ also to God, as Our Lord did the Know-
 “ ledge of the Hour and Day of Judgment.”
 This Passage, which gives further Light into
 the Writer’s Sense, you have wholly omitted.
 After This, he concludes with the Passage we
 are now considering: (1) “ If any one en-
 “ quires into the *Reason why* the Father, who
 “ communicates (2) in all things to the Son, is
 “ yet by our Lord expressly declared to know
 “ *ALONE* That Day and Hour: he will
 “ not at present find any fitter, or more de-
 “ cent, or indeed any Other Safe Answer but
 “ This, that since our Lord is the only
 F. 105. “ Teacher of Truth,” [You add, “ *and must*
 “ *mean something by it :*” You had much bet-
 ter have added with *Irenæus* himself, *dixit*
quod verum est, c. 48. *he said what was*
true ;] “ we may learn of Him, that the Fa-
 “ ther is above all : *For the Father* (saith he)
 “ *is Greater than I.* The Father therefore
 “ is here declared by our Lord himself, to be
 “ *Superiour in Knowledge also ;* to the end

(1) Si quis exquirat causam, propter quam in omnibus pater communicans filio, *Solus* scire horam & diem à domino manifestatus est; neq; aptabilem magis, neq; decentiorem, nec sine periculo alteram quàm hanc inveniet in præsentì (quoniam enim solus verax magister est dominus,) ut discamus per ipsum, super omnia esse patrem; etenim pater, ait, *major me est*: Et secundum Agnitionem itaq; præpolitus esse pater annunciatuſ est a domino nostro ad hoc, ut & nos, in quantum in figura hujus mundi sumus, perfectam Scientiam & tales quæstiones concedamus Deo. *ibid.*

F 105. (2) Your Note upon These words, is very pleasant. “ *The*
 “ *Father* (you say) *communicates in all things with the Son :*
 “ *And CONSEQUENTLY in all Knowledge, and particu-*
 “ *larly in that of the Day of Judgment,*” the thing particularly
 EXCEPTED in this very Sentence,

“ that

“ that, while we are in this World, we may
 “ learn to acknowledge God only to have
 “ perfect Knowledge, and leave such Questi-
 “ ons to Him.”

’Twas candid in you to observe, that P. 106.
 Dr. Clarke in his *Translation* of this Passage in
 his *First* Edition, “*slipt over these words*”
 [quoniam enim solus verax Magister est Do-
 minus] “*by inadvertency.*” But you ought
 also to have taken notice, that in his *Second*
 Edition, which you had seen and *compared*,
 That Errour was already amended.

You observe further. “*Irenæus does not* P. 107.
 “*ask (cur Pater solus scivit,) why the Fa-*
 “*ther only knew ; but why, or on what Ac-*
 “*count, (solus scire manifestatus est) he was*
 “*Represented as alone knowing.*” But This
 Observation is directly a Deceiving of your
 Reader. For the words, *manifestatus est*,
 do not signify, *was Represented as* ; but, *was*
expressly declared &c.

You add : “*And, for the greater Caution,* ibid
 “*it is not said absolutely, (præpositus est) he*
 “*has the Preference ; but, (præpositus esse an-*
 “*nuntiatus est,) he is Declared to have the*
 “*Preference.*” I answer : Either This is a
 Distinction wholly without a Difference ;
 or, if there be Any difference, the words
 (annunciatus est) *is Declared*, make the
 Assertion to be *more* (not *less*) absolute and
 strong.

The Passages you refer to out of *Origen*, P. III.
 may by the Reader be compared with the

following Passage. “ The (1) inquisitive
 “ Reader (*says he*) may ask, whether the
 “ Father knows himself, as he is known by
 “ the Son. And finding that it is written,
 “ *The Father which sent me, is Greater than I;*
 “ he will be perswaded this is in all Respects
 “ true; so as to say that the Father is *Greater*
 “ than the Son even in *Knowledge also*, be-
 “ ing more perfectly and clearly known by
 “ himself than by the Son.” Agreeably to
 which manner of speaking, he elsewhere says,
 upon those words of the Apostle, *This is the*
true Light : “ (2) For the same Reason as
 “ God, the Father of him who is the *Truth*,
 “ is a *Superiour* and *Greater Truth*; and
 “ the Father of him who is *Wisdom*, is *Grea-*
 “ *ter* and more *Excellent* than *Wisdom*; for
 “ the same reason he *excells* him also in be-
 “ ing the *True Light*.”

P. III. Incidentally mentioning the *Sabellian* Con-
 troversy; “ *The Dispute* (you say) *was, whe-*
 “ *ther Father and Son were one and the same*
 “ *Hypostasis or Person.*” Which is greatly
 abusing your Reader. For you well know,

(1) Curiosus Lector inquirat, utrum à semetipso cognosca-
 tur pater, quomodo cognoscitur à filio. Sciensq; illud quod
 scriptum est, *pater, qui misit me, major me est*; in omnibus ve-
 rum esse contendet, ut dicat & in *Cognitione* filio patrem esse
Majorem, dum perfectius & purius à semetipso cognoscitur quàm
 à Filio. lib. 4. περὶ ἁγ. apud Hieronym. in *Epist. ad Avit.* c. 4.
 Atq; id esse causæ, quare filium à patre comprehendi, patrem
 vero à filio neutiquam comprehendi posse opinatus sit, ait
Hieronymus.

(2) ὅτι ἡ λογὴ ὁ πατὴρ τῆς ἀληθείας θεὸς πλείων ἐστὶ καὶ μείζων
 ἀληθεία, καὶ ὁ πατὴρ ἂν σοφίας κρείττων ἐστὶ καὶ διαφέρειν ἢ σοφία, τὸ τῷ
 ὑπερέχει τῷ εἶναι φῶς ἀληθινόν. Comment. in Joh. P. 70.

the

the Greek word *hypostasis*, never signified in those days, *Person*, but *single* or *individual identical Substance*: And that the Sabellian Notion was, that *Father, Son, and Holy Ghost*, were μία ὑπόστασις τριπλοῦς ὄψεως, *one single or individual identical Substance under three personal Distinctions*. See *Cudworth*, p. 602, &c. And *Euseb. adv. Marcellum*, throughout. And thus much concerning the Attribute of *Omniscience*.

Secondly; with regard to the Attribute of *Eternity*. The *Duration* of the *Son*, (how *unlimited* soever; which has no relation to the *True* and *Only* point in question, viz. *Supremacy of Authority*;) 'tis evident, cannot be "alike described, and in [All] the same *Phrases*;" because the *Father's* Existence and Duration is *unoriginate* and *underived*, the *Son's* *originated* and *derived*. This important *Difference* there will always be, that the *Father* has his Being and all his Attributes from *None*, the *Son* receives every Thing from the *Father*. And if the Texts you refer to, be considered with Any Care, there is a manifest *Difference* in the manner of the Application of them to the *Father* and to the *Son*. The *Son* is, the *First* and the *last*, who liveth and was dead, *Rev.* 1; 17, 18: The *Father*, (ver. 8,) is the *Beginning* and the *Ending*, which is, and which was, and which is to come, the *Almighty*, [ὁ (1) παντοκράτωρ, *Supreme over all*.] The *Son* is *Alpha* and *Omega*, the

P. 100.

P. 113.

(1) See below, on Query XXVII, towards the End.

First and the Last, he that liveth and was dead, Rev. 1; 11, 17, 18: The First and the Last, which was Dead and is Alive, Rev. 2, 8: The Author and Finisher of our Faith, Heb. 12, 2: The Father is Alpha and Omega absolutely; The First Cause, ἐξ ἧς τὰ πάντα, Of or From whom are all things, 1 Cor. 8, 6; and the Last End, to whose Glory All things ultimately terminate.

P. 113. When therefore you tell me, that “*the Proof of the Son’s Eternity,*” [meaning always such a *necessary and independent Eternity*, as is the Foundation of an *Equal Supremacy with the Father*; for otherwise we have No Dispute upon This Head:] “*stands upon the same Foot in Scripture with the Proof of the Father’s, and is expressed in as strong Words:*” I answer; It neither “*stands upon the same Foot,*” nor “*is expressed in as strong words.*” And if it had been expressed in the *same Words*, yet it would not have stood upon the *same Foot*: Because the strongest words (*Eternal, Everlasting, and the like,*) being frequently applied to *different things*, ’tis evident they always receive the *Strength* of their Signification, not from their own *intrinsic Notation*, but from the *Nature of the Subject* to which they are applied.

P. 115. To This, you reply: “*Then we must contentedly go away, without any Scripture-Proof of the Eternity of the Father.*” I answer: Our *Reason* infallibly assures us, as of the *Being and Veracity*, so of the *Eternity* and other Attributes of God; And ’tis not the part of

of *Revelation* to prove these things, but it always necessarily *presupposes* them, and always speaks of them as *presupposed*.

Your Reply to This, is very extraordinary.
 “ I do not at present apprehend, how, upon P. 116.
 “ Your Principles, you will be able to make
 “ Any compleat demonstration of the Eternity
 “ of the Father. It would be ridiculous to
 “ talk of proving from Reason only, without
 “ Revelation, that the Person whom we call the
 “ Father, the God of Jews and Christians, is
 “ the Eternal God.” And you desire me to P. 117.
 “ make out” my “ Demonstration.” I would willingly gratify you in any reasonable Thing; But ’tis hard you should desire me to make my self ridiculous, by a serious Attempt to *Demonstrate* what is *Self-evident* to every Man’s common Sense and Understanding. So that I hardly know, whether to take what you propose, for sober Reasoning, or for Banter. *Revelation* always *pre-supposes* the Truth of natural Religion; of the *Being*, the *Veracity*, and other *Attributes* of God: And ’tis indeed ridiculous in all Respects, to pretend to *Demonstrate* these Principles from *Revelation*. There is no way then, but by *Reason*, to *Demonstrate* the Existence of an *eternal God*. And This, you grant, I can *demonstrate*; And so you yourself resolve your own Difficulty. P. 118.
 For is not the *Eternal God*, whose Existence (you allow) is *demonstrable* by Reason; is not He *The One God and Father* (or Original Cause) of *all*? And is not This Person necessarily *The One Supreme God*, the God of *Jews*

and *Christians* and of all the World *absolutely*; whatever other Persons may or may not be *Revealed* to have the Stile and Title of God, and to have received from *Him* Dominion over *Us*? The *One Supreme Object* of *Worship*, is by our Reason therefore infallibly secured. But what you intend, is; that I cannot *demonstrate* by *Reason*, upon *My Principles*, that *the particular Person*, spoken of under the Name of *God Almighty, Creator of Heaven and Earth*, in the *Old and New Testament*, is the *Eternal God*. And can any thing be more ridiculous than This Objection? For what is more evident, than that the *Father of All*, the *Father* (or *First Cause*) Of (or *From*) *whom are all things*, could not have existed at all, if he had not been (in the strict metaphysical Sense) *Eternal*; necessarily, essentially, and independently *Eternal*?

But to proceed. I alledged, (not as arguing against the *Eternity* of the Son, which is not the Point in question; but to shew the Weakness of the Arguments by which you would prove him to have an *independent Eternity* and *Equal Supremacy* with the Father;) that the *Office and Character* of Christ, *relative to Us*, did not in itself *necessarily* presuppose the *Eternity* of his Existence; and that mere *eternal past Duration*, did not of itself necessarily imply all Other Perfections.

P. 116. To this, you reply: "How you come to take
 " for granted a Thing which you know nothing
 " of, and which it is impossible for you or any
 " Man

“ *Man else to prove, I know not.—It is the* P. 118.
 “ *Height of Presumption to pronounce, that*
 “ *Any Power less than infinite, might be equal*
 “ *to the Work of Redemption:*” This is to tell me, that it is *more than I know, or than any Man can prove*, that an *eternal Duration* is not in itself *necessary* for the Execution of an Office commencing in *Time*. Besides: You here confound *infinite Duration*, and *infinite Power*, as if they were One and the same thing: Whereas *Infinity of Powers* is not a Consequence of *eternal Duration*, but of *Undeived, Unoriginate Self-existent Duration*. *Mere Duration* does not of itself alter the Nature of Things, or give *Perfections* to any Thing. If *Matter* was *eternal*, yet still it would be only *Matter*: Or if *Angels* or *Men* were *eternal*, they would still be *finite* in their *Powers*, and *will* continue to be so to all *Eternity*. These things are all so plain and evident, that I cannot think it *impossible to know them*, or *Presumption to define them*. *What precise Powers or Perfections* are commensurate to the *Work of Man’s Redemption*, I never *presumed to know*, nor is it needful to *pronounce*; And therefore you ought not to insinuate such wrong and unjust Things to your Reader: But the Learned *Eusebius* gives it for the clear Sense of the whole antient Church, (and I think it indisputably plain in the Reason of Things,) that a *Mediator* cannot be himself *The One Supreme God*. Upon the Words of the Apostle, *A Mediator is not*

a Mediator of One, but God is one, Gal. 3, 20, he thus argues : (1) “ Wherefore God can-
 “ not be a *Mediator*; For, between *whom*
 “ should he be a *Mediator*? Neither can *the*
 “ *Mediator* be *God* himself; For a *Mediator*
 “ *is not of One*.——And a *Mediator is not*
 “ *of One*, because it is absurd that a *Media-*
 “ *tor* should be of *One Party*, but he must ne-
 “ cessarily be a *Middle* betwixt two, being
 “ himself *Neither* of *Those* between whom
 “ he is the *Mediator*. Wherefore we must not
 “ think that he is either *The Supreme God*, or
 “ one of the *Angels*; but a *Middle* and *Me-*
 “ *diator* between them.——Again, when we
 “ consider he is the *Mediator* betwixt *God*
 “ and *Men*; being a *Middle* between the
 “ *Two*, he is *Neither* of them, being *Media-*
 “ *tor*; and consequently himself neither *The*
 “ *One only God*, nor yet a *Man* like the rest
 “ of *Men*.” What we are to infer from the
 Dispensation of Christ’s redeeming us, in re-
 lation to the *Honour* and *Worship* due to him
 on That Account; may best be judged from
 the *Forms* of *Worship* so distinctly set
 down in the *Apocalypse*: particularly *ch. 1; 5,*

(1) “Οὐτε ἄρα ὁ Θεὸς εἷν ἂν ὁ μεσίτης· τίνϑ ᾧ ἂν γένοιτο ὁ με-
 σίτης; ὅτε ὁ μεσίτης αὐτός, αὐτὸς ἂν εἷν ὁ Θεός· ὁ ᾧ μεσίτης, ἑνὸς ἐκ
 ἑστίν·——Ὁ ὅ μεσίτης ἑνὸς ἐκ ἑστίν, ὁ γὰρ ἔχει Φωσὶν ἐφ’ ἑνὸς τ
 μεσίτῳ δόξῃ,——δυσὶν ὅ μεσϑ ἐξ ἀνάγκης, ἑδίτερϑ ἂν ἐκεῖνων
 ἂν μέσος τυγχάνειν ὥστε μὴτε αὐτὸν εἶναι τὸν ἐπὶ πάντων Θεὸν ὑψείδϑ,
 μὴτε τῶν ἀγγέλων ἑνα, τῶτων ὅ μεσον καὶ μεσίτῳ·——ὡς αὖ πῶ-
 λιν, ὅτε μεσίτης γίνεταί Θεὸς καὶ ἀνθρώπων, μεσος ἂν ἑκάτερος πύγματος,
 ἑδίτερός ἑστίν, Μεσίτης ὑπάρχων· ὅτ’ αὐτὸς ἂν ὁ εἷς καὶ μένος Θεός, ὅθ’
 σιωπῶς τοῖς λοιποῖς ἀνθρώποις ἀνθρώπος. Contr. Marcell. lib. 1.
 P. 8.

6. and *ch.* 5 ; 9, 10, 12, 13. and from what St. Paul says, *Philip.* 2 ; 6, 7, 8, 9, 10, 11. But This will be distinctly considered *below*, *Query* XVI and XVII.

After amusing yourself about the word, *Past*, which I put in only to avoid *Ambiguity*; the Question being, not about *future*, but *Past* eternity: You endeavour to retort my Argument upon me in the following manner.

“ *By Parity of Reason we may argue, that the Office of God the Father commencing at the Creation, viz. the Office of preserving and governing the World, has no Relation to the Time past.*” I answer: The Preservation and Government of the World, considered barely in itself as such, has certainly *no Relation to Time antecedent to the Creation.* The Demonstration of the absolute Infinity and Eternity of the Agent, does not arise immediately from the consideration of the finite and temporary Work of Creation Alone; but it is collected by reasoning from the Things which exist, to a *First and Supreme Cause*; From the Consideration of *whose* Nature, Eternity and Infinity are demonstrated to be necessarily Attributes of it. All the Powers and Perfections of the One God and Father of all, appear, (not barely and immediately from the Act of Creating, but from the consideration of the Nature of a *First Cause*;) to have a necessary Relation to Eternity and Infinity. For, ’tis evident, nothing could ever have been created at all, without the necessary presupposition of a *First Unoriginate*,
and

P. 120.

and Therefore *necessarily eternal and infinite* Agent. 'Tis evident, God could not *be* at all, or *act* at all, unless he was *Eternal*. His *Existence* therefore and all his *Powers*, (for, to say that the *Supreme God* has an "*Office*," is very improper;) have, not from the mere Consideration of Things *external*, but from their *own Nature*, a *necessary* Relation to beginningless *Time past*; because, without That supposition, they could never have existed at all. This Argument, 'tis manifest, cannot "by *Parity of Reason*" be applied to any *Other* Agent; whatever *Other* Grounds there may be, to suppose That *Other* Agent *Eternal*.

P. 119.

QUERY VIII.

Whether Eternity does not imply necessary Existence of the Son; which is inconsistent with the Doctor's Scheme? And whether the Doctor hath not made an elusive equivocating Answer to the Objection, since the Son may be a necessary Emanation from the Father, by the Will and Power of the Father, without any Contradiction? Will is one thing, and Arbitrary Will another.

P. 121.

Ans. **E**Ternal Generation does not in the Nature of the Thing, (and in the *strict and metaphysical* Sense of *necessity*, which is what you are here speaking of,) "*imply necessary*"

“*cessary Existence*” of the Person generated, but is indeed essentially contradictory to it; Because *Generation* is an *ACT*; And no *Act*, whether *Temporary* or *Eternal*, can, without an express contradiction, be *Necessary*. Essentially, all *Action* springs from the *Will* only; and ’tis That, and That *only*, which *makes* an *Action* to be an *Action*. Whatever springs not from the *Will* of the Agent, is not an *Action*, but merely a *Mode of Existence*. Omnipresence, Omniscience, Self-complacency, and the like, (which Scholastick Writers absurdly call *Natural Acts* in opposition to *Voluntary*;) are not at all *ACTS* of God, but *Modes* of Perfection of *Existence*. If therefore by *Necessity* you here mean, (as your Argument *requires*,) not *That kind* of necessity by which God always and unalterably *Wills* to *ACT* agreeably to the *Perfections* of his *Nature*, but *That physical* necessity by which God himself exists, which is *essentially exclusive* of all *ACT* of the *divine Will*, either *temporary* or *eternal*; you in reality deny the *Son’s* being at all *generated* of the *Father*. P. 127.

“*A necessary Emanation from the Father*, P. 121.
“*By the Will and Power of the Father*;” is an express contradiction: Because *all operation* either of *Will* or *Power*, is *essentially inconsistent* with *Necessity*. See a Book intitled, *A Modest Plea*, p. 173 and 267; and *Modest Plea continued*, p. 16. And here ’tis very remarkable, that you have not been
able

able to produce so much as ONE single Passage out of any One *Ante-Nicene* Writer, wherein the Son is affirmed to have *emanated* or been *emitted* from the Father by *Necessity of Nature*. When the Son's Generation is illustrated by the *Similitude* of One Fire lighting Another, or the Sun's sending forth *Rays of Light*; the *natural Necessity* by which these things are performed, is **OFTEN** *expressly excepted from being*, 'tis **NEVER** affirmed or supposed to be, the *Point wherein the Similitude lies*. See Dr. Clarke's *Scrip. Doctr. Part II. § 17.*

P. 121.

Your distinction between "*Will*" and "*Arbitrary Will*," is indeed most ridiculously "*elusive and equivocating*." For if by "*Arbitrary Will*" you mean a *precarious, uncertain, unsteady, mutable Will*; this is not the *Will* we are here speaking of. But if by "*Arbitrary Will*" you mean, as your Argument requires, *free Will*, in opposition to mere *necessary Modes of Existence*; then there is no other difference between *Will* and *Arbitrary Will*, but that the One is an *English* word, and the Other a *Latin* word, expressing *one and the same thing*.

P. 121.

In your *Defense* of this Query, you alledge that "*Necessary Existence and Self-existence are*

P. 122.

"*not the same;—are not the same Idea.*" I answer: They are precisely the same Idea; because *Self-Existence* never signifies a thing's bringing itself into Being, but merely its existing by *absolute Necessity of Nature*, independently

dently on any other Cause. If God is *Self-existent* or *Unoriginate*, so likewise is his *Reason*, *Knowledge*, *Power*, and whatever else essentially belongs to him. Whatever *necessarily* and *essentially*, that is, exclusively of all *ACT* of the Will, belongs to That which is *Self-existent*, is itself equally *Self-existent* and *Unoriginate*. If the *Sun* were *Self-existent*, so also would be its *Rays*. If a *Tree* was *Self-existent*, so likewise were its *Branches*. For when we say in *vulgar* Speech, that one thing is produced *necessarily* from another ; it is not indeed, truly and strictly speaking, produced from it at all ; but it is itself *That very same thing*, only *partially* considered. *Derivation*, *Causality*, *Origination*, *Generation*, and the like, are, in This case, nothing but *mere figurative and improper* Expressions.

But “ *Aristotle* (you say) *and the later Platonists supposed the World and all the inferior Gods to proceed, by way of Emanation, without any temporary Production, from a Superiour Cause : That is, they believed them to be Necessary, but not Self-existent.*” I answer : They who supposed the *World* to be *Necessary*, did as really make it *Self-existent*, as the *Reason*, *Knowledge*, or *Power* of God, or whatever else *Necessarily* belongs to him, is really *Self-existent*. And therefore Dr. Cudworth justly charges *Aristotle*, with making the *World* *Ingenerate* or *Self-existent*. But the *Platonists*, though they thought the *World* to be

be *Eternal*, yet (1) they expressly affirmed it to be so by the *Will* of God, and *not* by *Necessity*. Nor did they ever think that the *World*, or the *Souls* of Men, or their *Generated Gods*, which they believed to be *Eternal*, were therefore consequently *Equal* in any sense to the *Supreme Self-existent God*.

- P. 123. You charge me with supposing “*an unlimited and a limited Eternity ; which is in reality an Eternity and no Eternity.*” I answer: The *Eternity* of the *Son*, how *real* soever, yet can only be a *derived Eternity* ; whereas the *Father's* is an *underived* and *independent Eternity*. This Distinction is observed by *Alexander of Alexandria*. *Ουτε τὸ ἀεὶ, τὰυτόν ἐστι τῷ ἀγεννήτῳ*. “*Eternity, or having Always been,*” [not, as you most wrongfully and deceitfully represent the Sense, “*Eternity AND necessary Existence ;*”] is not the same with being “*Unbegotten* or *Self-existent.*” Which Passage is very pertinent and express, to the Purpose for which *Dr. Clarke* cited it ; and not (as you pretend) “*directly against Himself,*” “*against his leading Principle, viz. that the Son cannot be strictly and essentially God, unless he be Self-existent or unoriginate in every Sense.*” For *Dr. Clarke's Principle*, is not what you here represent it : But *This* ; that the *Son cannot be strictly and essentially God in That Sense, in which the Father is eminently so stiled ;* (“*in the same Sense, and in as high*
- P. 123. [not, as you most wrongfully and deceitfully represent the Sense, “*Eternity AND necessary Existence ;*”] is not the same with being “*Unbegotten* or *Self-existent.*” Which Passage is very pertinent and express, to the Purpose for which *Dr. Clarke* cited it ; and not (as you pretend) “*directly against Himself,*” “*against his leading Principle, viz. that the Son cannot be strictly and essentially God, unless he be Self-existent or unoriginate in every Sense.*” For *Dr. Clarke's Principle*, is not what you here represent it : But *This* ; that the *Son cannot be strictly and essentially God in That Sense, in which the Father is eminently so stiled ;* (“*in the same Sense, and in as high*
- P. 124.

(1) See *Dr. Clarke's Sermons* at *Mr. Boyle's Lecture*. Vol. I. Prop. 3. near the End.

"*a Sense, as the Father himself is so styled,*" P. 57.
 (which is *Your Assertion*;) *unless he be Self-existent or unoriginate in every Sense.* Which is quite a different Proposition: A Proposition, wherein *Alexander of Alexandria* perfectly agrees with the Doctor. For, most evidently, *Alexander* does not here oppose (as you would make your Reader believe) *Necessary existence to Self-existence*, but a *Derived Eternity to a Necessary or Self-existent Eternity.*

In order to express the Notion of the word, *God*, in the Highest Sense; you alledge, that P. 125.
 to the word, "*God*," and "*truly*," and "*really*," and "*by Nature*," you "*Can add no more but eternally and substantially God.*"
 I answer: Nay; but to express the Notion of the word, *God*, "*in the same Sense, and in*" P. 57.
 "*as High a Sense, as the Father himself is so styled;*" you Ought, and Could, and Could not but have further added, "*independently, unoriginately, and Of Himself God, even the First Cause, of whom are all things.*" And then you would have seen, how strongly your own words retort upon your self: "*To what*" P. 125.
 "*purpose is all this*" omitted? "*Might you not better say plainly, that the Son*" (according to your Notion) "*is not God?*"

From hence for several Pages together, you P. 126,—
 have nothing but a confused and cloudy Inlarge-130.
 ment upon a *Childish Quibble* of *St. Austin's*:
 The Weakness of which, *Dr. Clarke* had clearly and fully shown in a Few Lines. In P. 491—
 reply to whom, you in four Pages of your 494.
Ap-

Appendix, only repeat the same Quibble again, without attempting to answer his Reasoning. As if *Arguments of Reason* were to be confuted by mere playing upon Words : Which is directly affronting the Understanding of your Readers. The Case, in few words, is clearly This. It had been affirmed by Antient and confessedly Orthodox Writers, [See Dr. Clarke's Script. Doct. Part II. § 17.] that the Father begat the Son, not [κατὰ τινὰ φύσιν ἀνάγκην ἀπροαίρετως, ὑπὸ ἀνάγκης φύσεως ἀχθῆς, à *Necessitate Naturæ*, or *naturali lege cogente*,] by *Necessity of Nature* ; but [κατὰ βελὴν, βελῆ, θελήσει, δυνάμει, καὶ γνώμην καὶ προαίρεσιν, βελήσει, *quando ipse voluit*, and, *Voluntate magnitudinis Patris*,] By his *Power and Will*. In answer to these expressions, you reply out of St. *Austin*, that (*by Necessity of Nature*) and (*by the Power and Will of the Father*) are very consistent things. How so ? Why, *God the Father himself exists by Necessity of Nature* ; And yet at the same time 'tis true also that *he exists* -- how ? Does *he exist* [καὶ βελὴν, βελῆ, θελήσει, δυνάμει, καὶ γνώμην καὶ προαίρεσιν, βελήσει, *Voluntate magnitudinis suæ*, and *quando ipse voluit*,] By any Act of his own *Counsel, Power, and Will* ? No : This is manifestly *absurd* : But *he exists*, you say [*volens*,] with his own *Approbation*. Very true : But That's quite another thing from what all the fore-mentioned Expressions necessarily signify, and therefore is nothing to your Purpose.

Observe also, that the Antient Writers not only affirm that the Son was begotten [*Voluntate*] *By the Will* of the Father : but moreover deny that it was [*ἀνάγκη φυσικῇ*] *by Necessity of Nature*. What Reply make you to This? Why, they “denied (it seems) only such a P. 128. “supposed Necessity, as might be Against and a “Force upon the Father’s Will;” an “Out-Pref. to Sermons, p. 21. “ward Coaction, Force, or Compulsion :” And Dr. Clarke [Script. Doctr. Part II, §. 17, pag. Defense, v. 128. Edit. 252, Edit. 2d,] “manifestly perverts the Sense “of the Council of Sirmium and of Hilary’s 3d. “Comment upon it, by mistranslating them; “putting, Without his Will, instead of, Against “his Will.” Now do you really believe that the Persons censured by the Council of Sirmium, or any Others, ever were so stupidly senseless, as to think any thing that is Necessary, [*ἀνάγκη φυσικῇ*], to be therefore Against the Will of God, as well as Without it? Is God Omnipresent by Outward Coaction, or Against his Will, because not By it? Or is not he Omnipresent [*φυσικῇ ἀνάγκη*] by Necessity of Nature? No, you say; “The Fathers, Pref. to Sermons, p. 21. “by [*φυσικὴ ἀνάγκη* and *φύσεως ἀνάγκη*] Necessity of Nature, understood Outward Co- “action, Force or Compulsion.” The direct contrary is evidently true: Necessity of Nature [*φυσικὴ ἀνάγκη* and *φύσεως ἀνάγκη*] always and necessarily signifies Internal Necessity, in opposition to Outward Coaction : Because it is a manifest contradiction for Outward Coaction to be in the Nature of any thing; and be-

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cause

cause *Coaction* or *Compulsion* never signifies *Necessity* at all, but only in a *figurative* Sense, the *Violence* by which a *Free Agent* is (*as it were*) forced to do something by an Act of his own Will, against his Inclination. Your Criticisms therefore upon This Head, are all of them highly *absurd*; And Dr. Clarke's Translation of the words of the Council of *Sirmium* and of *Hilary*, [ὡς ἐκ ἐθέλησεν, and, *invito se,*] is demonstrably right, from the *opposition* made in the same Sentences between ἐβελήθη on the one side, and ὑπὸ ἀνάγκης φυσικῆς ἀχθεῖς, and, *necessitas gignendi, Naturali lege cogente*, on the other side. For, manifestly, whatever is by *Necessity of Nature*, is, not by *Outward Coaction* or *Against the Will*, but only *Without* or *Not By the Will* of God. It arises always, not from his *Will*, but from his *Existence*.

The words themselves of the Council of *Sirmium* and of *Hilary*, are very remarkable.
 “ If (1) any one says, that the Son was begotten
 “ not by the Will of the Father, let him be
 “ *Anathema*. For the Father did not beget
 “ the Son by a *physical Necessity of Nature*
 “ without the Operation of his Will; but he
 “ at once willed, and begat the Son, and pro-
 “ duced him from Himself, without Time, and

(1) “Εἰ τις μὴ θελήσας τὸν πατέρα γεγενῆσθαι λέγει τὸν υἱόν, ἀνά-
 δερμα ἔστω. Οὐ γὰρ βιασθεὶς ὁ πατήρ, ὑπὸ ἀνάγκης φυσικῆς ἀχθεῖς, ὡς
 ἐκ ἐθέλησεν, [ὡς κατὰ τινὰ φύσεως ἀνάγκην ἀπροαιρέτως, Greg. Nyss.
 contr. Eunom. 7,] ἐγέννησε τὸν υἱόν· ἀλλ’ ἅμα τ’ ἐβελήθη, καὶ ἀχρό-
 νως καὶ ἀπαθῶς ἐξ αὐτοῦ αὐτὸν γενήσας ἐπέδειξε. *Anathem.* 25.

“without suffering any diminution Himself.” Which (1) Canon, saith Hilary, was therefore made by the Council, “least any Occasion should seem given to the Hereticks to ascribe to God the Father a Necessity of begetting the Son, as if he produced him by Necessity of Nature, without the Operation of his Will.” And even Gregory Nazianzen thus expresses himself: “The (2) Will to beget, is perhaps, in God, Generation.”

But to proceed. You tell me I could not but have “apprehended your meaning” in this Matter, from what I “must have observed in reading *THE Antients*.” These *Antients*, the Reader ought to take notice, are All After the Council of Nice, and therefore, in This Case, really *Moderns*. You too often express yourself in this *ambiguous* and *unfair* manner, by which the ignorant are deceived. P. 126.

I know not whether it be worth while to take Notice here by the way, (and yet it is really blame-worthy,) that you now and then endeavour to blind your Reader, by throwing in his way some *Scholastick* Sentences altogether Senseless: Such as, “The Will of God is God Himself, &c.” As if Will were a Real Being. P. 127.

(1) Nè data Hæreticis occasio videretur, ut necessitatem Deo Patri gignendi ex se filii ascriberent, tanquam, naturali Lege cogente, invito se ediderit. *De Synod.*

(2) Τὸ θεῶν γέννησις ἐστὶν ἰσως, ἡ τοῦ γεννᾶν θελήσις. *Orat.* 35.

What you add in the following Pages, *from P. 128 to P. 164*, in order to evade many *strong Expressions* of the *Antients* against you, and to reconcile them to your Notion in This Point in spite of all Grammar and Language; is so imaginary and Romantick, that there needs no other Answer to it, but only to produce the Original Passages of the Writers themselves, and clear them from your Misrepresentations.

A very antient Baptifmal Creed, preserved in the Books stiled *Apostolical Constitutions*, teacheth us to believe, (1) "*in the Lord Jesus Christ, the only-begotten Son of God, the first-born of every Creature, begotten before the World By the GOOD PLEASURE of the Father.*" And again, in the solemn Prayer before the Administration of the Eucharist, the Church calls upon God the Father, who (2) "*begat before all Worlds, by his immediate WILL, POWER and GOODNESS, the only begotten Son, God the Word, the living Wisdom, the first-born of every Creature, the Angel of his Great Counsel, the High-Priest of God, the King and Lord of all rational and sensitive Beings: Who was before all Things, and through whom are all Things.*"

(1) Εἰς τὸν κύριον Ἰησοῦν τὸν χριστὸν, τὸν μονογενῆ αὐτοῦ υἱόν, τὸν πρωτότοκον πάσης κτίσεως, τὸν ὡς αἰῶνων εὐδοκίαν τοῦ πατρὸς γεννηθέντα. *Lib. 7. c. 41.*

(2) Ἀὐτὸν ὡς πάντων αἰῶνων γεννήσας, Βαλῆσαι, καὶ Δυνάμει, καὶ Ἀγαθότητι, ἀμεσιτεύτως, υἱὸν μονογενῆ, λόγον θεόν, σοφίαν ζῶσαν, πρωτότοκον πάσης κτίσεως, Ἀγγέλων τε μεγάλης βελῆς σε, ἀρχιερέα σὸν, βασιλέα, καὶ κύριον πάσης νοητῆς καὶ αἰδητῆς φύσεως, τὸν πρό πάντων, οὗ ἐκ τοῦ πάντα. *lib. 8. c. 12.*

The next Testimony, is out of the *smaller* Epistles of *Ignatius*. Which though they are vehemently and justly suspected to be *interpolated*, yet in This Point they are agreeable to the general Sense of Antiquity. (I) “*Christ the Son of God, By the WILL and POWER of God.*” Upon these words You acknowledge, in your Marginal Note, that *This Nativity of Christ, being opposed to his Nativity (κατὰ σάρκα) according to the Flesh, must therefore be understood of some higher Sonship, viz. the Sonship in his divine Nature before the World was.* Now of This higher Generation *By the Will and Power of God*, you are greatly puzzled to find an explication. *Three Senses* you mention, which (I think) have *no distinct Sense*; and therefore, being diffident of them, you add a *Fourth*; that “*the Passage MAY relate, not to the Son’s Generation in the Highest Sense, but to his Manifestation or Coming forth in Order to create the World; which is a KIND of Filiation mentioned by Justin Martyr, Athenagoras, Theophilus, Tertullian, Tatian, Novatian, and Hippolytus; and supposed as voluntary a Thing, as the Incarnation afterwards.*” Now the Reader would naturally expect, that you should have proved these Antient Writers had somewhere or other spoken of *Two Generations* of the Son; of *Another and Higher Generation*, than *this Antemundane one* by the *Will of the Father*: Other-

P. 129.

P. 130.

(I) Ἰσὺν Θεοῦ, κατὰ θέλημα καὶ Δύναμιν Θεοῦ. Ad. Smyrn. c. i.

wife, 'tis evident, you have here given up the Point in question. But *This* you have never proved by Any One Passage from any One of these Antient Writers. And whoever is at all acquainted with the Writings of the Antients, must needs know, that (whatever notion they might have of the Son's having been *in the Father*, after some inexplicable *Metaphysical* manner, before his being *Generated of him*, yet) there never is in them the least mention of *Two Generations*, of any *other* or *Higher Generation* than *This* which they declare to be *By the Will* of the Father, and from which they argue that the Son was the Angel or Messenger of the Father, and did minister to his Will, and obey his Commands, both in the Creation of the World, and in all other Things. Besides; you seem not to consider how manifestly absurd it is, that *One Generation* of the same Person should be *necessary*, and *Another Voluntary*. If the *first Generation* of the Son was not from the *Will* of God, certainly no *other* could be so. Is it in Any sense *reasonable* to suppose, that a *necessarily existent* and absolutely *independent* Person, should afterwards be *Generated by*, or be in any Respect *subject to*, the *Will* of Another? Or can Any one believe *Your* opinion to be the same with that of these Antient Writers; when *That* which *with you* is the Only True and Original Generation of the Son, is *by Them* Never so stiled at all; and *That* which by *Them* is Always and Only stiled the *Generation*

of

of the Son before all Ages, is *with You* a mere Figure of Speech only, meaning really nothing more than the Son's beginning to exert his Power in the Creation of the World?

The next Passage, is That of (1) *Justin Martyr*. *"The Patriarchs did not see the Father and ineffable Lord of All things abso-*
lutely, even of Christ himself; but [they
saw only] Him who, by the Will of the Fa-
ther, is God, being his Son; and an Angel
(or Messenger,) as ministering to his Will."
 Again: (2) *"He hath all these Titles [before-*
mentioned, viz. that of Son, Wisdom, An-
gel, God, Lord, and Word,] both from his
ministering to his Father's Will, and from
his being begotten of the Father By his Will."

The Words and Sense of Both these Passages, are exceeding clear. Yet with respect to the *First* Passage, you tell me that I *"do the good*
Father a double Injury; first in curtailing his
Words, and next in misrepresenting his Sense."
 I answer, *First*, I left out no Words that immediately related to the Argument. And this Observation of yours, shows how fond you are of an Opportunity of finding Fault, though not only not to your Purpose, but even di-

(1) Ὁυ τὸν πατέρα καὶ ἄρρητον κύριον τῶν ἀπάντων ἀπλῶς, καὶ αὐτοῦ τοῦ χριστοῦ, ἀλλ' ἐκείνους τὸν κατὰ βεβλήν τὴν ἐκείνου, καὶ θεὸν ὄντα, ὡς αὐτοῦ καὶ ἀγγελον, ὅτι τοῦ ὑπηρετεῖν τῇ γνώμῃ αὐτοῦ. Dial. P. 120. Edit. Paris.

(2) Ἐχεν γὰρ πάντα προσονομάζετο, ὥστε τοῦ ὑπηρετεῖν τῷ πατρὶ καὶ βεβλήματι, καὶ ὅτι τοῦ ἀπὸ τοῦ πατρὸς θελήσει γεγεννηθῆναι. ibid. P. 74.

rectly against it. The Words I omitted to cite, are these : “ *From his ministring to his (the “ Father’s) Will.*” This indeed is the *Consequence*, which *Justin* every where draws from the Son’s being begotten *by the Will of the Father* : And if I have done any *Injury*, ’tis evidently to *myself*, in forbearing to set down these Words, which are very strong *for me*, and as strong *against you* : So that you had no Room to complain. But you have added

P. 131. the Words, to show (you think) that *Justin’s* “ *Meaning is not, that Christ is God By the Will* “ *of the Father ; but that it was the Father’s* “ *good Pleasure, that he should not only be God,* “ *as he always was, being God’s Son ; but that* “ *he should take upon him besides, the Office of* “ *an Angel. That he was God, was a neces-* “ *sary Thing ;——but that he should be Both,* “ *God and an Angel too, this was entirely ow-* “ *ing to God’s Good Pleasure.*” In a Marginal Note, you add : “ *For though he was God, as* “ *being God’s Son ; and a Son* *κατὰ θελὸν* [by “ *the Will of the Father,]* according to *Justin* “ *and other Writers ; yet they did not think he* “ *was God* *κατὰ θελὸν* [by the Will of the Fa- “ *ther.*”] If all this be not the highest *misrepresentation*, and *Self-contradiction* too, I know not what is. For, 1st, I observe that you allow the words, [*κατὰ θελὸν*] *By the Will*, to signify, in their proper Sense, the *Good Pleasure* of the Father ; and therefore you deny that *Justin* could mean the Son was *God*, *κατὰ θελὸν*, by the Father’s Will. Yet his Words

are

are as *express* as is possible: And *you yourself*, in the very same Breath wherein you deny it, are forced to say, very deceitfully, that he was “Both, God and an Angel too,” [χτὶ βελὸν] “by the Will of the Father. But though even your own Explanation sufficiently confutes you, yet it is not the just and full Sense of *Justin’s* Words. The words *necessarily* signify, that Christ was, *by the Father’s Will*, both God, in that he was his Son, (begotten, as he in the *Second Passage* expressly says, *θελήσει*, by his Will;) and also an Angel, in that he *ministred* to his Will. There needs very little Knowledge in *Greek*, to see that the words (καὶ θεὸν καὶ ἄγγελον) cannot possibly bear any other Sense. 2dly, You have not considered what an “Injury you have done the *Good Father*,” by supposing him most absurdly to mean, that by the *Will or Good Pleasure of the Father*, the Son, who is himself the one Supreme God, became an Angel. Which is both an *express contradiction*, and also (according to your own Notion and Language) really “ungodding” the Son. For which reason the Antient Council of *Antioch* declares it [ἀσεβὲς] *Impious*, to affirm that The One Supreme God became an Angel. And indeed, can any Thing be more shocking to Reason or to Christianity, than to hear that The One Supreme God is, by the Good Pleasure of Another, made an Angel or Messenger? 3dly, To show you, if possible, still more plainly, how

how false your Assertion about *Justin's* Notion is: He tells you in another place; (1) "*The Son proceeded forth from the Father before all Creatures, by his Power and [βελῆ] Will.*" You cannot pretend he was an *Angel* or *Messenger* before the Creation, before any Thing existed for him to be a *Messenger* unto. And therefore in whatever Sense he was *produced*, or *begotten*, or *came forth*, (since you will have this last to be the right Translation of the Word

Γ. 133. προελθόντα,) it was still as being *God*; and expressly, you see, [βελῆ] *by the Will of the Father*. Again; *David* (says (2) he) "*declared that Christ was born from the Bowels of the Father before the Sun and Moon, [κατὰ τὴν τῷ πατρὶ βελῆν] by the Will of the Father.*" And if any Thing can be yet more strongly express'd, 'tis where he says that *Christ* is (3) "*Lord of Hosts [κύριον τὸ θεῖον] by the Will of the Father, who gave him that Power.*" Surely This Title, *Lord of Hosts*, (which you else-

sermons
p. 230. where contend, in express contradiction to these very Words of *Justin*, to be applied by *Justin* as equivalent to, κύριον (4) παντοκράτωρ, *Lord Supreme over all*: Surely, I say, This

(1) Πρὸ πάντων ποιημάτων, ἀπὸ τοῦ πατρὸς, δυνάμει αὐτοῦ καὶ βελῆ προελθόντα. Dial. P. 101.

(2) Δαβὶδ ὃ πρὸ ἡλίου καὶ σελήνης οὐ γαστρὶς γεννηθῆναι αὐτὸν κατὰ τὴν τοῦ πατρὸς βελῆν, ἐκήρυξε. ibid. P. 85.

(3) Ὃς ἐστὶ κύριον δυνάμειαν ἀπὸ τὸ θεῖον τοῦ εἰπόντος αὐτῷ πατρὶ. ibid. p. 91.

(4) See above, p. 16. and below on Query XXVII, towards the End.

Title) is here given to Christ in his highest Capacity ; And yet, you see, he adds, 'tis *by the Will of the Father, who Gave him That Power.* And in Consequence hereof he argues, that the Father (1) "is Lord of That Lord who appeared upon Earth" [*at the Destruction of the Sodomites,*] "as being his Father and God," and [αἰτία] the Cause of his Existence, even "tho' he be himself Powerful, and Lord, and God." One (2) Place more I shall take leave to refer you to, which may perhaps be more *convictive* to you than any I have yet brought ; Because Justin There declares, that the Generation of the Son, which he compares to one Fire being lighted from another, (which you cannot deny to be his highest Generation, as being That upon which you found the *Consubstantiality*,) was yet δυνάμει καὶ βελῇ αὐτῷ By the Power and Will of the Father.

The Second Passage I had cited from Justin, was This : (3) "He bath all these Titles, viz. Son, Wisdom, Angel, God, Lord, and Word ; [both from his ministring to his Father's Will, and] from his being Begotten of the Father by his Will." The Point Then before me,

(1) Ὃς καὶ τοῦ ἐπὶ γῆς κυρία κρείος ἐσιν, ὡς πατὴρ καὶ θεός, αἰτίος τε αὐτῷ τοῦ εἶναι, καὶ δυνατῷ, καὶ κυρίῳ, καὶ θεῷ. *ibid.* P. 121.

(2) Εἶπαν τὴν δυνάμιν ταύτην γεγενῆσθαι ἀπὸ τοῦ πατρὸς, δυνάμει καὶ βελῇ αὐτοῦ ——— παραδείγματ' χάριν παρειλήφην τὰ ὡς ἀπὸ πυρὸς ἀναπτόμενα πύρα ἕτερα ἐλάμην, &c. *ibid.* P. 120.

(3) Ἐχεν γὰρ πάντα προσονομάζεσθαι, &c. See above, p. 263.

p. 133.

p. 132.

being *only* about the Son's Generation by the Will of the Father; I omitted the words [*from his ministring to his Father's Will,*] as making no Alteration in the Point I cited them for; and left a Blank, to show the Omission. Upon This, with the addition of some wrathful and unchristian Expressions, you tell me that my Citation is "*directly contrary to the whole Tenour of the Dialogue, and to the very immediate Words preceeding.*" How so, I beseech you? Can any Words possibly express the Sense of any Writer more clearly and strongly, than those which I here alledged out of *Justin*, do demonstrate the Tenour of his Writings to be, that "*the Son was begotten of the Father by his Will?*" Which was the Point I cited them to prove. But "*It is not, you say, from his being begotten of the Father, that he hath all these Titles; but from That, and his administring to his Father's Will. Both together, not Either singly, will account for all these Titles.*" Be it so. I omitted the Words (*ministring to his Father's Will*) in this Passage, as I did in the other; because not immediately affecting the Question about the Son's Generation: Which was the only Point I was then considering. And now they are added, what Advantage do they give you? or how do they show, that my Translation was "*directly contrary to the whole Tenour of the Dialogue?*" Do they not on the contrary *confirm* my Translation, and my

my Argument? Do they not fully and clearly prove, what I alledged them as proving? But this is not the *worst*. The Question *Now* before us, is concerning the Son's being *begotten of the Father*, [Θελήσει] "*By his Will.*" Now This word, in your Marginal Translation, you have *wholly omitted*, though it was the *most material* word in the whole Sentence. Where now is all your "*pious*" Pretence and "*Declaration*" of "*Desire to have Things fairly represented, as they really are; no Evidence smother'd, or stifled on either side?*" Will not "*misquotation and misrepresentation do a good Cause harm, and not long be of Service to a bad one?*" I am really sorry, that you should give me so many *just* opportunities of retorting your own *unjust* Language upon you; and to find, that when you are most *warm* and *positive*, you never fail of being most in the *wrong*. For here, by your own Account, had you not *stifled* in your Translation the *principal* Word [Θελήσει] "*by the Will;*" it must have appeared to the Reader as clear as the Light, that *Justin* declared very expressly his Sense to be, that the Son, as *God*, was *begotten of the Father* "*By his Will.*"

From these plain Passages of *Justin Martyr*, one of the most Ancient and ever esteemed most Orthodox Writers of the Christian Church; the Reader will observe, with what Justice and with what Pretence to Antiquity any one can be blamed for asserting, that

(1) "*the*

(1) "*the Son is not unbegotten [or Self-existent,] — but subsisted before all Times and before all Ages, perfect God, by the Will and Good Pleasure of the Father.*"

The next Antient Writer to Justin, is his Scholar Tatian. Who says, (2) "*The Word proceeded from the Simple Will of the Father.*" Athenagoras, you allow, supposed the Generation of the Son preceeding the Creation of the World, to be a *voluntary Thing*; tho' Athenagoras (I think) no where says so in exprefs Terms, as the Others before mentioned do. Theophilus, the next Writer, is exprefs, saying: "(3) *When God Willed to make those Things which he had before determined within himself, he by emitting the Word, begat Him, the first-born of every Creature.*" Tertullian says: "(4) *God produced the Word himself first, when he Willed to do so.*" This, you allow, is spoken of the Generation of the Son; but "*not into Being, or into a State of Existence.*" That's not material to our present Inquiry. If, in his Highest Nature, he was *any way generated*, by the *Will and Power of the Father*, into a State of Sonship, either in Time or from

(1) "Οτι ὁ υἱὸς ἐκ ἑσιν ἀγέννητος. ——— ἀλλ' ὅτι θελήματι καὶ βουλῇ ὑπέστη πρὸ χρόνων καὶ πρὸ αἰώνων, πλήρης θεός. Theodoret. Hist. Eccles. lib. i. c. 5.

(2) Θελήματι τῆς ἀπλοτήτος αὐτοῦ προσηδᾷ ὁ λόγος. P. 145.

(3) Ὅποτε ὁ θεὸς ποιῆσαι ὅσα ἐβουλευσατο, τοῦτον τὸν λόγον ἐγέννησε προφορικῶς, πρῶτότατον πάσης κτίσεως. P. 129. And this Word was thus begotten, that he might be [ὑπεργός] God's Minister in the Creation. *ibid.* P. 81.

(4) Tunc cum Deus Voluit, ipsum primum protulit Sermone. *Adv. Prax.* c. 6.

Eternity ; 'tis sufficient to distinguish him from the One Supreme, Self-existent, Immutable God, who is incapable of any *Change* even so much as in any *Mode* of Existence. Again : (1) "*The Word, and Spirit, says Tertullian, who with the Word was begotten By the Will of the Father.*" The interpolated Hippolytus says : (2) "*You enquire concerning the Generation of the Word, whom God the Father By his Will begat as he Willed.*" These Writers, you tell us, do all *make the Generation "Voluntary" and "Temporary,"* and "*speak not expressly of any other.*" Thus the great point of the *Eternal Generation of the Son*, (which, you elsewhere tell us, is his "*most Proper Filiation and Generation;*" and "*in respect of which, Chiefly, he is the Only-Begotten, and a distinct Person from the Father:*" This) as being by the principal *Ante-Nicene Writers* never "*expressly spoken of*" at all, you leave wholly to be *inferred* from the *metaphysical Existence* of his Substance in the Father, *before That Emission* which *Alone* is by the Antients ever at all stiled his *Generation*. And then, (to make up this Defect ;) from a few *figurative Expressions* of God's *conversing with Himself*, and his *own Reason within Himself*, you suppose the Son to have been in all *Respects* as much a *distinct Person*, and as much a *Son*, and as

P. 130,
135, 145.

P. 134.

P. 145.

P. 149.

(1) Sermo & Spiritus, qui cum Sermonem de Patris voluntate natus est. *ibid.* c. 27.

(2) Περὶ τοῦ λόγου γενέσεως ζητεῖς, ὅπως βεβλήθης ὁ θεὸς πατρὸς ἐγέννησεν, ὡς ἠρέλησεν. *cont. Noët.* P. 18.

much *generated*, Before his being *generated*, [before That which *Alone* the Antients ever at all called by That Name,] as he was *After*. How much better is it, in matters of This Nature, to adhere strictly, as Dr. Clarke has done in *His* Propositions, to what the Scripture clearly and distinctly declares to us !

P. 133. But to proceed. You like not the Passage I brought out of *Clemens Alexandrinus* ; it being “ *doubtful whether he be there speaking of the Generation of the Son.*” But though he was not ; yet my *Inference* is without doubt *Just*, from the Son’s being there said to be “ *the Cause of all Things By the Will of the Almighty Father.*” But however, I will give you another Passage instead of it ; where the same Author says ; (1) “ *The Word did spring from the very Will of the Father.*”

To *Clement* I shall joyn his Scholar *Origen* : Who says ; (2) “ *The Son, who is the Image of the invisible God, and the Brightness of his Glory, and the express Image of his Person, the first-born of every Creature, was begotten By the Will of the Father.*”

I have no *Express* Testimony in this Point from *Irenæus*, and the Antient Council of *Antioch*. But they *Both* show their Sense *consequentially*, in declaring (as I have before

(1) Ὁ λόγος ——— ἐξ αὐτῆς ἀνατείλας τῆ πατρικῆς βελήσεως. Admonit. P. 69.

(2) Οὗτος ὁ υἱὸς ἐκ θελήματος τῆ πατρὸς γεννηθεὶς, ὃς ἐστὶν εἰκὼν τῆ θεῆ τῆ ἀράτης, καὶ ἀπαυγασμα τῆς δόξης αὐτοῦ, χαρακτηρετὶ τῆς ὑποστάσεως αὐτοῦ, πρῶτος πάνσης κτίσεως. Lib. 4. ἀδὲ ἀρχ. apud Justin. Epist. ad Men. Huet. Origen. P. 41.

observed) that *the Word obeyed* and fulfilled the *Will* and *Command* of the Father in the Creation of the World.

I proceed to *Novatian*; who says: “(1) From Him, when he *Will’d*, the Word his Son was begotten.” And again: “(2) He proceeded forth from the Father, when it was the Father’s *Will* he should do so.”

I shall conclude the *Ante-Nicene* Writers on This Head, with the Judgment of the learned *Eusebius*, which may justly be esteemed to be the true Sense of the Antients before him. In comparing the *Generation* of the Son, to the *Splendour of Light*; he observes, amongst several other Differences, that (3) “The Splendour does not shine forth by the free Choice of the Luminous Body, but by a *necessary Property* inseparable from its Nature: But the Son subsists the Image of the Father, by the Father’s *Will* and free Choice. For God became the Father of the Son, by his *Will*; and caused to subsist a *Second Light*, in all things like

(1) Ex quo, quando ipse voluit, Sermo filius natus est.
c. 31.

(2) Hic ergo, quando pater voluit, processit ex patre.
ibid.

(3) Ἡ μὲν αὐγὴ ἔκκατὰ προαίρεσιν τῆς φωτὸς ἐκλάμπει, κατὰ τὴν δὲ τῆς ὑποστάσεως συμβεβηκὸς ἀχώριστον· ὁ δὲ υἱὸς κατὰ γνώμην καὶ προαίρεσιν εἰκὼν ὑπέστη τῆς πατρὸς· βεβλήθεις γὰρ ὁ Θεὸς γέγονεν υἱὸς πατὴρ, καὶ φῶς δεύτερον κατὰ πάντα ἑαυτῷ ἀφωμοιωμένον ὑπέστησάτο· Demonst.
Evang. lib. 4. c. 3.

“ unto himself.” And again: (1) “ He had
 “ his Subsistence before all Ages, from the
 “ inexpressible and inconceiveable *Will* and
 “ *Power* of the Father.”

Agreeable to the preceding Sense of Antiquity, is the Orthodox Council of *Sirmium*, after That of *Nice*. Which declares: “ (2) If
 “ any one says, the Son was begotten (3)
 “ without the *Will* of the Father, let him be
 “ Anathema. For the Father did not beget
 “ the Son by a physical *Necessity of Nature*,
 “ without the Operation of his *Will*; but
 “ he at once *Willed*, and begat the Son, and
 “ produced him from himself, without Time,
 “ and without suffering any diminution him-
 “ self.” *Hilary* says: This Canon was made,

(1) Πρὸ πάντων αἰώνων, ἐκ τῆς τῆ πατρὸς ἀνεκφράστου καὶ ἀπερινοήτου
 βουλῆς τε καὶ δυνάμεως ἐστῆκεν· *ibid.* In Consequence of which
 Opinion, He argues; Τάυτης [viz. Θεός] μετὰ τῶν ἄλλων παρὰ τῆ
 πατρὸς ἡξιοῦμενον προσηχεῖας, εἰληφότα τε, ἀλλ’ ἐκ ιδιόκτητον αὐτῷ
 ἐχούοντα. Ὁ μὲν γὰρ δίδωσιν, ὃ ἡ λαμβάνει· ὥς κε κυρίως καὶ ἓνα ἐκείνον
 εἶναι Θεόν, καὶ μόνον ᾧ καὶ Φυσεὶ ὅντα, καὶ μὴ παρ’ ἑτέρου λαβόντα· τὸν
 ἡ τῶν δευτερείων ἡξιώσατο, καὶ τὸ Θεὸν εἶναι λαβόντα παρὰ τῆ πατρὸς
 ἔχειν, ὡς ἂν εἰκόνα τοῦ Θεοῦ. “ that the Son is dignified by the Fa-
 “ ther with the Title of *God*, among Others: Receiving it,
 “ and not having it of *Himself*. For the One *Gives*, and the
 “ Other *Receives*. So that He [the Father] properly is the
 “ *One God*, being the *Only one*, and of his *own Nature* so, and
 “ not having received that Title from Another: But the Son
 “ hath the *second Place* of Dignity; and the Title of *God* he
 “ hath received from the Father, as being the *Image of God*.”
Demonst. Evang. lib. 5. c. 4.

(2) “Εἰ τις μὴ θελήσῃσι τῆ πατρὸς γεγενῆσθαι λέγει τὸν υἱόν, ἀνά-
 θεμα ἔστω· ὃ γὰρ βιασθεὶς ὁ πατήρ, ὑπὸ ἀνάγκης φυσικῆς ἀρχθεὶς, ὡς ἐκ
 ἐθέλησεν, ἐγγενήσῃ τὸν υἱόν· ἀλλ’ ἅμα τ’ ἐβελήθη, καὶ ἐσθρόνως καὶ ἀπα-
 ρῶς ἐξ ἑαυτοῦ αὐτὸν γενήσας ἐπέδειξε. *Synod. Syrm. Artic. 25.*

(3) Concerning the true Rendering of these words, see *above*,
pag. 257, 258.

(1) "least any Occasion should seem to be given to *Hereticks*, to ascribe to God the Father, a *Necessity* of begetting the Son, as if he had produced him by *Necessity of Nature* without the Agency of his *Will*."

And again; The Council of *Sardica*, allowed also to be Orthodox, declares; (2) *that* "the holy and Catholick Church anathematizeth those who believe that the Father did not beget the Son by the *Intention* and Operation of his *Will*." Which *Hilary* thus interprets: (3) "The Nature of a perfect Nativity is, that He who is begotten of the Substance of God, should also be begotten by the *Intention* and Operation of his *Will*. For the absolute Perfection of divine Essence begotten from the divine Essence, is, that it proceeds from *Will* and *Design*, not from mere passive Nature like That of Bodies."

(1) Nè data hæreticis occasio videretur, ut *Necessitatem* deo patri gignendi ex se filii ascriberent, tanquam, naturali lege cogente, invito se ediderit. *Hil. de Syn. P. 235.* And The Learned Jesuit Petavius thus remarks upon this Anathema of the Sirmian Council: Voluntas ista, quam Necessitati opponunt *Sirmienfes* præfules, mera est libertas; ac non solum violento & coacto contraria, sed etiam ei quod ita Naturæ est consentaneum, ut ex arbitrio consilioq; minimè pendeat. Quæ fuit *Eusebii Cæsariensis* Opinio, &c. *De Trinit. lib. 6. c. 8.*

(2) Eos autem, qui credunt quòd neq; *Consilio* neq; *Voluntate* pater genuerit filium, anathematizat sancta & Catholica Ecclesia. *Hil. de Syn. Sardic. P. 229.*

(3) Nativitatis autem perfecta natura est, ut qui ex Substantia Dei natus est, etiam ex *Consilio* ejus ac *Voluntate* nascatur. Ex *Voluntate* enim atq; *Consilio*, non ex corporalis *Passione* naturæ, essentiæ dei de essentiâ dei genitæ absoluta Perfectio est. *Hil. ibid. P. 230.*

And the Council of *Antioch* in their large Creed, wherein they condemn the *Arian* and *Samosatenian* and *Sabellian* Tenets, declare ; (1) “ that the holy and Catholick Church
 “ anathematizeth those who say——either
 “ that the Son is Unbegotten, or that the Fa-
 “ ther did not beget him by his *Intention* and
 “ *Will*.”

Thus *All* the Antient Ecclesiastical Writers (in opposition to the *Gnostick* and (2) *Valentinian* Doctrine of *Necessary Emanations*,) agreed that the *Generation* of the *Person* of the *Son*, (whatever notion they had of his *metaphysical Substance*,) was, θελήματι and βελῆ, by the *Will of the Father*. And from thence they deduced the *Supremacy* of the *Father*, and the *Subordination* of the *Son* ; and so preserved the *Unity* of *God* : *Always* and *uniformly* declaring, the *Will of the Father* to be the *Original Cause* of every *Thing* ; and that the *Will of the Son* acts, not (as you, without any colour either from *Scripture* or *Antiquity*, exprefs your self,) “ *in concert* ;” but ever *in obeience to*, the *Will of the Father*.

P. 156.

P. 134.

The groundlessnes of your “ *Distinction of a Threefold Generation of the Son*,” [twice before the *Creation*, and once at his *Incarnation*,] has been already shown *above*, pag. 262,

(1) Ὅτι τοὺς λέγοντας——ἀγέννητον τὸν υἱόν, ἢ ὅτι ὁ βελήσει ἐδὲ θελήσει ἐγέννησεν ὁ πατὴρ τὸν υἱόν, ἀναθεματίζει ἡ ἀγία καὶ καθολικὴ ἐκκλησία. Socrat. Hist. Eccles. lib. 2. c. 15. P. 552, 553.

(2) Irenæus, lib. 1. c. 1. and lib. 2. c. 16, 17, 18, 19, 22, 23, 24. Tertull. advers. Valentin. & Præscript. adv. Har. c. 30.

and

and 271. And "writing of History by Invention," you know, "is really Romancing." P. 1021
 Either the *Second* of the *Two Ante-mundane Generations*, (which is the (1) *Only one* the *Antients* ever call by that Name,) must be *real* and *proper*; and then, what you call his *First Generation*, can be but *nominal* only; [For otherwise, *what Room* can there be for the *Generating again* of a Person who was *completely generated* before?] Or else his *First Generation*, (never so called by the *Antients*,) must be *real* and *proper*; and then his *Second Generation* (though *That Alone* the *Antients* ever call by That name,) can be nothing more than a *mere Figure of Speech*. For, *What of reality* can there be in a *Second Generation* of *Him*, who, being absolutely *immutable*, could not but of necessity be *Before* it every thing that he could be *After* it? Nor will you stand to it, though you are perpetually supposing it, that there can be *Any Change*, so much as even of a *Mode of Existence*, in the unchangeable Self-existent God. Here therefore you are most inconsistently *confident* and *diffident* at once. What you call the "*First Generation*" of the Son, is, (you say) his "*Most PROPER Filia-*" P. 134,
tion:—In respect of which, Chiefly, he is 135.
the Only-Begotten, and a distinct Person from
the Father: His Other Generations were
rather Condescensions" &c. And yet at

(1) Bis natus est: *Primum*, de Deo in Spiritu, ante Ortum mundi: Postmodum in carne, ex Homine. *Lactant. Epist.*
 c. 43.

- the same time, in speaking of this *First Generation*, "the *Ante-Nicene Writers* (you acknowledge) *are more sparing than those that came after?*" Only they said things, which
- P. 135. (you think) "amount to it by necessary Implication." These Authors (you confess,) P. 136.
- "Justin, Athenagoras, Theophilus, Tatian, Tertullian, and Hippolytus, make the Generation Temporary, and speak NOT expressly of any other." "Novatian (you say) asserted Both:" But when you cite the
- P. 142. Passage, your Inference does but "seem to be the most probable construction of the Passage." These Authors (you tell us farther) asserted
- P. 146. the co-eternity of the $\Lambda\omicron\gamma\omega$, tho' "Not considered precisely under the formality of a Son:" But yet, according to Bishop Bull, they All
- P. 147. ("except Justin) MUST be understood to have believed the real and distinct Personality of the Son, before the Temporary Procession or Generation." And, "This
- P. 154. SEEMS to insinuate, &c." And "The eternal co-existence of the Son; I should
- P. 158. RATHER say, of the Word." And, "Tertullian and Others" thought the Word
- P. 158. had been, as it were, quiescent and unoperating from all Eternity." And, "Hippolytus carried this Notion so far, as to think the Filiation not compleated, till &c." And, "Others might perhaps reason in like manner, thinking him to have been the Word before his Procession, but not a Son." And,
- P. 158. "All This is True, in some Sense, and when
159. rightly explained." And, "Other Fathers
- "con-

“ *considering PROBABILITY,*” &c. And,
 “ *After Arius arose, the Catholicks found it* P. 160.
 “ *highly necessary to insist much &c.*” Other-
 wise, “ *an explicit Profession of Eternal Ge-* P. 161.
 “ *neration might have been dispensed with.*”
 And, “ *If any one disliking the Name or the*
 “ *Phrase of eternal Generation, thinks it bet-*
 “ *ter to assert an eternal Word, instead of an*
 “ *eternal Son ;—there seems to be no farther*
 “ *harm in it, than what lies in the words, and*
 “ *their liableness to be misconstrued or to give*
 “ *Offence.*”

After all This; the Passages you alledge
 to prove that the *Logos* was *Always* in the
 Father, are entirely wide of the Question be-
 tween us. For if, by That Term, those
 Writers at any time mean the *internal Rea-*
son or Wisdom of the Father, without which P. 146,
 the Father himself would be * *void of Reason* I 48, I 49,
 or *Wisdom* ; 'tis evident This is *not only Eter-* * ἄλογος, ὁ
 nal, but *so* Eternal, as to have a *Self-existent,*
undervived, unbegotten Eternity. But when-
 soever, by That Term, they mean the *Son,*
 the *Person begotten of the Father* ; then, of
 what *Substance* soever they supposed him to
 be, and in what *manner* soever begotten of
 the Father, and of what *Duration* soever an- P. 136,
 tecedent to all time, and in what terms so- I 37, I 40,
 ever his Generation be *opposed* to That Pro- I 57.
 duction of things in Time, or out of Nothing, P. 151,
 which we call Creation ; yet, since they al- I 55.
 ways *expressly* and *uniformly* and *without*
variation declare his Generation to be *By the*
Power and Will of the Father, and never call

any *Necessary Result of the Father's Existence* by the Name of *Generating* or *Begetting*; 'tis manifest there is nothing in them, that is *at all* to *your Purpose*.

There remain only some *incidental* things in your Reply, to be taken notice of under This Head.

P. 138. How absurdly you alledge for yourself a Passage out of *Alexander of Alexandria*, which is directly *against you*; has been shown *above*, p. 254. Evidently, *Alexander* does not there oppose (as you imagine) *Necessary Existence* to *Self-Existence*, but a *Derived Eternity* to a *Necessary* or *Self-existent Eternity*.

P. 142,
144. Your referring to *Athanasius* for the Opinion of Two Antient *Dionysius's*; and citing an Epistle of one of them, "*IF it be his*;" and the Sense of *Pamphilus* and *Origen*, "*IF we may rely on the Translator*:" is giving your Reader *Numbers* instead of *Weight*.

To prove that (in the Opinion of the *Antients*) That *internal Reason*, without which the Father would be (λογος) *void of Reason*, was as much a *real distinct Person*, as the *Only begotten Son of God*, when called by That Name; you observe that "*the Post-Nicene Writers, who undoubtedly took the λογος, or Word, to be a real eternal Person, yet make use of the same way of Reasoning*." Sometimes indeed they inconsistently do so.

And

And at other times they (1) no less expressly condemn this Notion of [*λόγος ἐνδιάθετος* and *παραγεννῆς*,] the *internal* and the *emitted Reason* of the Father. But you observe further :

First ; That “ before the Generation, of P. 148.
 “ which the Antients speak, they suppose the
 “ Father not to have been Alone ; which is
 “ hard to make sense of, if they meant only
 “ that he was with his own Attributes ; —
 “ that he was Wise, &c.” The Question here,
 is not, how hard the thing is to be understood,
 but what is the Meaning of a Writer’s Words. (2) Tatian says : “ God was
 “ [*μόνος*] Alone, inasmuch as nothing was yet
 “ [externally] produced : But inasmuch as he
 “ had within himself the Power of producing
 “ all Things, all Things might ” in This sense
 “ be said to be with him.” And thus he was
 not Alone : “ For by his rational Power,” [i. e.
 as being a rational Agent, *λογικὸς ὢν*, so Athenagoras ;]
 “ he had his internal Reason
 “ itself subsisting in him.” ’Tis remarkable
 that he does not say, the Word or Reason
 was [*πρὸς αὐτὸν*] Present With him,
 but was [*ἐν αὐτῷ*] In him. Which shows
 (as Basil (3) argues against the Sabellians,)

(1) Athanas. Expos. Fid. Basil. Hom. 27. Cyril. Hierosolym. Cateches. 4. Concil. Syrm. apud Socrat. Hist. Eccles. lib. 2. c. 25. & apud Hilar. de Synod. P. 230. And long before them all, by Clem. Alex. Stromat. 5. P. 547.

(2) See Above, P. 110.

(3) Εἰ γὰρ Ἐν Καρδίᾳ ἦν ὁ λόγος, [which is the very Expression of Theophilus,] πῶς ἂν ἐνοήθη Θεός ; πῶς ἂν ἦν Πρὸς τὸν Θεόν ; Ἐπειτα ὅτε ὁ οὖν ἀνθρώπων λόγος, ἀνθρώπινος ὅτε Πρὸς αὐτὸν εἶναι λέγεται, ἀλλ’ Ἐν αὐτῷ. [which is Tatian’s Expression.] Homil. 27.

The Son begotten by

that by the *Word* or *Reason* here spoken of, This Author did not mean a *Person*, but an *internal Power* or *Property*.

Theophilus (1) expresseth it Thus: that God had his *Word* or *Reason*, in his *Bowels*, in his *Heart*; and that this *Word* or *Reason* was [ἐαυτῆ φρόνσις] his *Wisdom*, which he afterwards *begat* or *produced*, [as a distinct Agent,] before the *Creation* of the *World*.

Athenagoras (2) expresseth his Sense Thus: That, before the *Generation* of the *Son*, “*God* “ being [αἰδίως λογικὸς] *eternally rational*, “ had the *Word* or *Reason*, [ἐν ἑαυτῷ] in him- “ self.

And thus (3) *Tertullian*. “ Before the *Cre- “ ation* of the *World*, until the *Generation* of “ the *Son*,——God was *Alone*:—— *Alone* “ with *Respect* to any *Thing* external; yet “ even *Then* not absolutely *Alone*; For he “ had [secum] with him [rationem suam] his “ own *Reason*, which he had [in semetipso] in “ Himself. For God was [Rationalis] endued “ with *Reason* or *Wisdom*.” But as to the *Person Begotten*, he presumes expressly to declare His *Notion*, (contr. *Hermog.* c. 3,) that “ there was a time when the *Son* was “ not.”

Lastly, (4) *Hippolytus* says, that “ tho’ God “ was *Alone*, yet he” (even the *Unbegotten* God and *Father of all*, whom he is there speak-

(1) See above, P. 114.

(3) See above, P. 111.

(2) See above, P. 107.

(4) See above, P. 117.

ing of,) “was [πολὺς] *Many* : For he was “neither without *Reason*, nor without *Wisdom*, nor without *Power*, nor without *Counsel*.” And he adds presently, that God had this *Word* or *Reason* [ἐν ἑαυτῷ] *In himself*; and afterwards *begat* it as a *Light from a Light*.

The Notion of *These* Writers (See above, p. 109.) seems to have been, that as *One Fire* lights *Another* ; so God, from his *own internal Rational Power*, produced or generated *That intelligent Rational Agent*, which is called his *Word* or *Wisdom*. The *Word* therefore, according to the *Notion* of *These Authors*, before its being *Begotten*, was not, as you affirm, *With him*, [πρὸς αὐτὸν, apud illum, *Present with him*, as one Person with another;] but σὺν αὐτῷ, in the Sense of ἐν αὐτῷ, *with* or *In him*, as his *internal Reason* : Which language (as I just now observed from *Basil*) is of a very different Signification. And (1) *Irenæus* argues in like manner, against all *Internal Generations* or *Emissions* ; alledging that they cannot be real *Persons*, but (2) *Properties* only. P. 148.

(1) Si autem non emissum extra patrem illum dicent, sed In ipso patre ; primò quidem superfluum erit etiam dicere emissum esse cum. Quemadmodum enim emissus est, si intra patrem erat ? Emissio enim, est ejus, quod emittitur, extra emittentem manifestatio. lib. 2. c. 17. Speaking against *internal Generations* or *Emissions*, which the *Valentinians* contended for.

(2) Si autem non dicent esse emissam illam extra, sed adunatam Propatori ; —necessitas est omnis—indiscretam—fieri ; — & unum & idem fiet ; — & quòd non possit alterum sine altero intelligi, quemadmodum neq; aqua sine humectatione, neq; ignis sine Calore, &c. *ibid.* c. 14.

The

The Propriety of the Expression of a Person being *With himself*, Bishop Bull will warrant : Who observes that it is commonly said, (1) *No one was with me but myself.*

P. 148,
149.

To your *Second* Observation, of the *Impropriety* of God's being said to *converse* and *consult with his own Attributes* ; Tertullian, upon this very Argument, answers : that a *Man* (2) *converses with his own Reason, talks and reasons with himself* ; and that *the Word of his Mind, is a Discourser with him.*

P. 149.

Your *Third* Observation is ; that “ *if the Word was a real Person After his Procession*” (After his “*Generation*,” your Argument required you to say) “*from the Father, (which is not disputed ;) he must have been so Before.*” I answer : *That Generation, before which the Person generated was every thing that he could be after it, is No Generation at all. Those Writers therefore, who make the Generation of the Word to be Temporary, do not suppose the Person generated, but only the internal rational Power of God, from which he was generated, to be eternal.*

P. 151.

Your *Fourth* Observation is : “*Had these Fathers believed the Word was an Attribute only, or Power, before the Generation which they speak of ; then it would follow that the*

(1) Nemo erat mecum præter meipsum. *Defens. F. N. c. 6. p. 211.*

(2) Vide cum tacitus tecum ipse congrederis, ratione loquaris illud in animo necesse est : Et dum loqueris, *conlocutionem* patris Sermonem. *Adv. Prax. c. 5.*

“ Son was properly a Creature, ἐξ ἑκ ὕλης, in
 “ *Their Opinion.*” I answer: They did not
 suppose him to be, ἐξ ἑκ ὕλης, from Nothing,
 but ἐκ τῆ πατρὸς, from the Father: Being, &
 γενόμενος, (as *Athenagoras*,) and, & ποιεῖς, (as
 the Council of Nice expressed it;) but Gene-
 rated (after an ineffable manner) from an inter-
 nal substantial Power of the Father, by his
 Will and Good Pleasure; without any division,
 abscission, diminution, or alteration whatsoever,
 either of the Substance or Powers, of the Fa-
 ther himself. And therefore the Council of
 Nice declared it to be *Their Sense*, that he ex-
 isted [πρὶν γεννηθῆναι] before he was begotten.
 Which Notion of “*Consubstantiality*,” how p. 155.
 far it is from inferring That *Equal Supremacy*
 of independent Authority, which is the only
 Material Point in question between us, and on
 which ALONE depends the True Question
 concerning the *Unity of God*, viz. the Question
 whether there be One or More Supreme Gover-
 nours of the Universe; appears evidently from
 hence, that Many Antient Christian Writers,
 particularly (1) *Tertullian*, (2) *Origen*, and

(1) *Deus hominem*,———*imaginem & Similitudinem*
 suam, immo & *Substantiam* suam, per *animam* scilicet censum, &c.
 ————In ea *Substantia*, quam ab ipso Deo traxit, id est, *ani-*
ma. Adv. *Marcion*. lib. 2. c. 5. Quoquo modo *Substantia*
 Creatoris, delicti capax. *ibid.* c. 9. Tu, non tantum factus,
 sed etiam ex *Substantia* ipsius animatus. *Advers. Prax.* c. 5.

(2) *Jerom.* tells us, that *Origen* taught, in his *First Book de*
Principiis; omnes rationales Naturas, id est, Patrem, & Filium,
 & Spiritum Sanctum, Angelos, Potestates, Dominationes, cæ-
 teraq; Virtutes, ipsum quoq; *hominem*, secundum *Anima* dig-
 nitatem, *unius esse Substantie*. *Epist. ad Avit.*

(1) *Lactantius*, thought even *Angels*, and the *Souls of Men*, to be also *Consubstantial* with God, or generated from the *Divine Substance*.

From these Notions of the Antients, 'tis very apparent that they looked upon *Generation*, whether *Temporary* or *Eternal*, to be always a different thing from *Self-existent independent underived Eternity*. Which may be still more clearly illustrated from *Eusebius*: Who, though he stiles even the *Angels*, (2) ἀρχόντες, *Beings existing before all Time*; and frequently asserts the *Generation* of the *Son* to have been (3) *from beginningless Ages*, yet concerning *unoriginate underived Eternity* the same Author thus emphatically expresses himself. “*Marcellus*, (4) says he, imagines and determines, that the *Word* of God is eternal, that is, *Unbegotten*. Not considering, that if the *Word* be distinct from God, then he makes two *Eternals*, the *Word* and God; and so there is no longer *One Original* of things. But if he says there is but *One eternal*, making God and the *Word* to be the same; then he is openly a *Sabellian*.”

(1) Denique ex omnibus Angelis, quos idem Deus de suis spiritibus figuravit, &c. *Lactant. Epist. c. 42. Edit. Davis.*

(2) De Laud. Constantin. p. 606.

(3) See the Passages cited in Dr. *Clarke's Scripture-Doctrine*, Part II, § 17.

(4) Ὁ δὲ Μάρκελλος ὁκηθεὶς αἰδίον εἶναι αὐτὸν τῷ θεοῦ λόγον, τῷ τῷ ἔστιν ἀγέννητον, πολλάκις ὤρῳσατο ὁ σιωπῶν, ὅτι εἰ μὴν ἕτερον τοῦ θεοῦ τὸν λόγον φάσκει, δύο ἔσαι αἰδιά, ὁ λόγος καὶ ὁ θεός, καὶ ἔκ' ἐκ' ἔσαι ἀρχὴ αἰεί· εἰ δ' ἐν λέγοιτο αἰδίον, τὸν αὐτὸν ὀρίζομενος εἶναι τὸν θεὸν τῷ λόγῳ, γυνὴν τὸν Σαβέλλιον ὁμολογήσει. De Eccles. Theol. lib. 2. c. 12.

Again :

Again : “ The *Splendor*, (1) says he, is co-
 “ existent with the Luminous Body, being
 “ *completive* of its Existence: For without the
 “ *Splendor*, it would not be a luminous Body.
 “ —But the *Father's* Existence is *before* the
 “ Son's, and *preceeds* his *Generation* ; he be-
 “ ing alone *Unbegotten*. He is also of Him-
 “ self perfect, and *First*, as being the Father,
 “ and the *Cause* of the Son's Subsistence ; re-
 “ ceiving nothing from the Son to complete
 “ his Divinity: Whereas the *Son*, proceeding
 “ from a *Cause*, is *Second* to him whose Son
 “ he is ; *receiving* from the Father both his
 “ *Being*, and his being *what he is.*” Again :
 “ The only-begotten Son, *he says*, was brought
 “ forth (2) After the unoriginated and un-
 “ begotten Substance.” And again: Having
 spoken very highly of the Son, as having been
before all Ages, and coexisting Always with the
Father, as the Odour with the Unguent, and
the Splendour with the Luminous Body ; he
 cautions his Reader not to take these Simili-
 tudes too strictly, but with several Restrictions
 and Differences. One of which, is, “ that (3)

(1) Ἡ μὲν αὐγὴ συνυπάρχει τῷ φωτὶ, συμπληρωτικὴ τις ἔσται αὐτοῦ·
 ἔνευ γὰρ αὐγῆς ἔκ ἀν' ὑποστάειν φῶς. — Ὁ δὲ πατὴρ προὔπαρχει τῷ
 υἱῷ, καὶ τῇ γενέσεως αὐτοῦ προὔφεςκεν, ἢ μὲν αὐγένητον ἦν. Καὶ ὁ
 μὲν καθ' ἑαυτὸν τέλειος καὶ πρῶτος, ὡς πατὴρ, καὶ τῆς τοῦ υἱοῦ συστάσε-
 ως αἰτίας, ἔθεν εἰς συμπλήρωσιν τῆς ἑαυτοῦ θεότητος παρὰ τοῦ υἱοῦ
 λαμβάναν· ὁ δὲ ὡς ἐξ αἰτίας γεγονὼς υἱός, δεύτερος ἔστιν υἱὸς κατέστη-
 κεν, παρὰ τοῦ πατρὸς καὶ τὸ εἶναι, καὶ τοιούτως εἶναι εἰληφάς. De-
 mon. Evang. lib. 4. c. 3.

(2) Μετὰ τὴν ἀναρχον καὶ ἀγέννητον ἔστιν. *ibid.*

(3) Οὐδὲ γε ἀνάρχως συνυφίσταται τῷ πατρὶ, ἐπεὶ ὁ μὲν ἀγέννητος, ὁ
 δὲ γεννητός· προὔπαρχειν δὲ καὶ προὔφεςναι πατέρα υἱοῦ, πᾶς ὁμοίου
 ἀπολογίσειν. Dem. Evang. lib. 5. c. 1.

“ the

“ the Son does not coexist with the Father
 “ *unoriginately* ; the One being *Unbegotten*,
 “ and the other *Begotten*:——But every one
 “ must needs confess, that the Father Is and
 “ subsists *before* the Son.” And *another* Difference, he says, is ; that (1) “ *the Light*
 “ *shineth not forth by the Will of the Luminous*
 “ *Body, but by a necessary Property of its*
 “ *Nature: But the Son of God, is, by the Design and Will of the Father, his Substantial*
 “ *Image.*” Which, by the way, shows your great unfairness in referring frequently to this
 P. 155, & Similitude of “*the Sun and its Rays,*” and
 159. particularly in your citing from *Eusebius* these words, (γεννᾷ μὲν ἔν καὶ ὁ ἥλιος τὴν αὐγὴν,) “*the Sun generates Light* ;” without ever taking notice that the word, *Begetting*, when applied either not to a *Living Agent*, or not to the *Will* of the Agent, is merely a Poetical or Rhetorical Figure of Speech ; and that if the *Father* begat the *Son* by the same necessity of Nature as the *Sun* begets its own *Rays*, (which are indeed the *Sun itself* under a *partial* consideration ;) the *Son* would not in *Truth* be any more really a *Son*, or really *Begotten*, than the *Father himself* ; but would be as truly the *One God and Father of all*, as the *Father himself* is so.

Novatian in like manner says, that the Son “*was always in the Father.*” And yet the same Author, speaking of the Father’s *un-*

(1) See above, p. 122.

originate Eternity, says, that (1) “the Father
 “ is *Before* the Son, because he must needs
 “ be *Prior* to him, as being his Father: It be-
 “ ing necessary in itself, that he who is *un-*
 “ *originate*, should be *before* him who is origi-
 “ nated, and be *Superiour* to him.” That “*the*
 “ (2) *Father Only is unoriginated* ;” [and there-
 “ fore, in the *Eminent* sense,] “ *Only invisiblz,*
 “ *Only incomprehensible, Only immortal, Only Eter-*
 “ *nal, &c.*” That (3) “*if the Son were not be-*
 “ *gotten, it would follow, that being Self-exist-*
 “ *ent, and compared with him [the Father] who*
 “ *is Self-existent, their Equality in This respect,*
 “ *as being Two Self-existents, would make Two*
 “ *Gods.—If he were Invisible*” [in the like
Eminent sense,] “ *it would follow, that being*
 “ *compared with Him who is Invisible, their*
 “ *Equality in This respect, as being Two In-*
 “ *visibles, would make Two Gods. In like*
 “ *manner, if he were*” [in the same *Eminent*
 sense] “ *Incomprehensible, and whatever else*
 “ *is peculiar to the Father; we acknowledge*
 “ *there would have been just ground to charge*
 “ *us with making Two Gods.*”

(1) Quia & Pater illum etiam præcedit; quòd necesse est
 Prior sit, qua pater sit. Quoniam antecedit necesse est eum
 qui habet Originem, ille qui Originem nescit. Simul ut hic
Minor sit &c. *De Trinit. c. 31.*

(2) Est ergo Deus Pater——solus Originem nesciens, in-
 visibilis, immensus, immortalis, æternus, &c. *c. 31.*

(3) Si enim natus non fuisset; innatus, comparatus cum eo
 qui esset innatus, *æquatione* in utroque offensâ duos faceret
 Innatos, & ideò *duos* faceret *Deos.*——Si Invisibilis fuisset;
 cum Invisibili collatus, *par expressus*, duos Invisibiles ostendisset,
 & ideò *duos* comprobasset & *Deos.* Si incomprehensibilis, si &
 cætera quæcunque sunt Patris; meritò, dicimus, *duorum Deo-*
rum——controversiam suscitasset. *ibid.*

p. 143. *Methodius* says indeed, as you cite him, that Christ's "being a Son, is indefinitely expressed without any Limitation of Time." And yet the same Author styles him (according to the Language of those Times) "the (1) first-begotten"

(1) Πρωτόγονος τοῦ Θεοῦ, καὶ πρῶτον βλάστημα, πρεσβύτατος τῶν αἰώνων, καὶ πρῶτος τῶν Ἀρχαγγέλων. Upon which Expressions, the Learned *Valesius* observes. Intelligendum, salva æternitate & Consubstantialitate cum patre, Verbi ejusdem. Simul in memoriam revocandum, Patres plerosq; *Nicænâ* Synodo priores, minùs exactè interdum de divinis Personis locutos; ut singillatim demonstrat *Petavius*, lib. 1. de Trinit. cap. 3. Not. 6; inter eos quoque *Methodium* numerans, c. 4, Num. 12. Atq; hinc occasionem *Photio* datam suspicor adimonendi, hoc opus fuisse depravatum *Arianis* Opinionibus immixtis. Quod non obstat quin utiliter edatur; si ratio similis non prohibuit quin laudabiliter & bono publico in Lucem producerentur scripta *Justini Martyris*, *Athenagora*, *Tatiani*, *Theophili*, *Irensi*, *Clementis* utriusq; *Romani* & *Alexandrini*, *Origenis*, *Dionysii Alexandrini*, *Gregorii Thaumaturgi*, *Luciani Martyris*, *Tertulliani*, *Lactantii*, & similium; apud quos multò duriora in hoc genere leguntur, quàm apud *Methodium* nostrum. *Vales.* Not. in *Methodium* de Conviv. Virg. P. 33.

Nonnullis veterum illa de Divinitate ac personarum in eâ diversitate infederat opinio, Unum esse Summum, ingenitum, neq; aspectabilem deum.——Tum autem à supremo Deo ac Patre [verbum] productum esse dixerunt, cùm hanc rerum universitatem moliri statuit, ut illum velut Administrum haberet. Quam sententiam alii clariùs, obscuriùs alii significant. Sed isti ferè, *Athenagoras*, *Tatianus*, *Theophilus*, *Tertullianus* & *Lactantius*. Tam ii verò, quàm alii, ut *Origenes*; Ævo, Dignitate, ac Potentiâ Superiorem esse Verbo Patrem arbitrati sunt. *Petav. Theol. Dogm. de Trinit. Tom. 2. l. 1. c. 5. § 7.*

Inter Christianos Doctores, qui ante *Nicænâ* floruerunt Synodum, multi [præter *Origenem*] de Trinitatis mysterio parùm cautè locuti sunt. Insincera certè fuit *Tatiani*, & *Tatiano* vetustioris *Justini*, de Trinitate doctrina. In eandem venit criminationem *Pseudo-Clemens*, venit & *Theophilus Antiochenus*. Indigna verò & intoleranda profuderunt *Tertullianus* & *Lactantius*; *Clemens* quoq; *Dionysius*, & *Pierius*, *Alexandrini*; aliiq; complures.——Non in iis solùm, sed in aliis etiam ad Christi generationem & Spiritus Sancti processionem pertinentibus, & hic quem dico *Tertullianus*, & alii pleriq; ex antiquissimis Doctoribus & *Nicænâ* synodo anterioribus, *Origenis* impietatem, (dicam?)

“gotten, and the first Production of God, the
“most Antient of the Æons” (or Celestial
Beings,) “and the first of the Archangels.”

Alexander of Alexandria, in the Place above
referred to, p. 254, and 280,) insists that “nei-
“ther the word, *Always*; nor *Before all Ages*;
“nor any Other Words, amount to the same
“as being (ἀγέννητος) Unoriginate or Self-ex-
“sistent.” Wherefore (he (1) adds) we must
“reserve to the Self-existent” [or Unorigina-
“ted] “Father, his peculiar Dignity.” And;
“We (2) must reserve to the Father, the pe-
“culiar Property of Self-existence.” And; (3)
“The Word was not Unoriginate” [or Self-
“existent;] “For Nothing is Unoriginate, be-
“sides the Father.” And Basil: (4) But the
“Title (says he) of Unoriginated, no Man can
“be so absurd as to presume to give to Any
“Other, than to the Supreme God:” Speaking
of the Person of the Father, in express con-
tradistinction both to the Only-begotten and to
the Holy Spirit. And again: “We (5) know
“but One Unbegotten” [or Self-existent,] “and

(dicam?) an imperitiam, vel æquârunt vel superârunt, *Justi-
nus, Athenagoras, Theophilus Antiochenus, Tatianus, ipse Ter-
tullianus, & Lactantius. Huet. Origenian. p. 36, 45.*

(1) Οὐκ ἐν τῷ ᾧ Ἀγεννήτῳ πατρὶ δικεῖον ἀξίωμα φυλακτέον, &c.
Epist. ad Alex. apud Theodorit. lib. I.

(2) Τὸ ᾧ Ἀγεννήτῳ τῷ πατρὶ μένον ἰδιώμα παρεῖναι δοξάζοντες. *ibid.*

(3) Οὐχ ὅτι Ἀγεννήτος ἦν· ἐν γὰρ Ἀγεννήτῳ, ὁ πατήρ. *ibid.*

(4) Ἀγεννήτῳ ᾧ, ὁδεῖς ἕτως ἔχει παντελῶς ἐν τῷ φρονεῖν, ὥστε τολ-
μῆσαι ἕτερον πλὴν τοῦ Θεοῦ τῶν ὅλων προσαγορεύσαι. *Contr. Eunomii
lib. 3.*

(5) Ἐνα γὰρ ὁίδαμεν Ἀγεννήτῳ, καὶ μίαν τῶν πάντων ἀρχὴν, τὸν
πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. *Epist. 78.*

“ One Original of all things ; even the Father
 “ of our Lord Jesus Christ.”

From these Passages, the Reader will judge
 with what Truth you affirm, in your

P. 153. *First* Observation upon *Justin*, that some-
 times “ ἀγέννητος is not considered as the Per-
 “ sonal Character of the Father, and as sig-
 “ nifying Unbegotten ; but as it belongs to
 “ the το θεῶν [the Divine Nature,] and de-
 “ notes [only] Eternal, uncreated, immutable
 “ Existence,” and so “ is applicable to the Son.”
 You might as well have said, that Any Words
 shall signify at any time, whatever you please
 to have them. Sometimes the word ἀγέννητος
 shall signify, *Unbegotten* ; and then it must
 not be an *Essential*, but a *Personal* Character.
 At other times it must mean, not *unbegotten*,
 but only *eternal, immutable, uncreated* ; and
 then it shall not be a *Personal*, but an *Essential*
 Character ; including (by a direct *contradiction*
 to the etymology of the Word, as well as to
 the Use of it in *All* Antient Writers,) both
 Him that is *Begotten*, as well as him that
 is *Unbegotten*. In reality, the word ἀγέννητος,
 as (1) *Henry Stephens* justly observes, never
 does nor can signify any thing but *Unbegotten*.
 Nor have you the least Ground from Any
 Antient Writer whatsoever, for any other
 Sense of it. Particularly This is evidently
 the meaning of it in every Passage throughout
 the Writings of *Justin*, who never any where

(1) Not. in Athenag. P. 19.

files the Son ἀγέννητος. 'Tis apparent in all your own Citations from him, and very remarkably in your N^o 4 and 6. “The (1) Father of all, being Unbegotten;— but the Son, existing with him, and being Begotten, &c.” Your Argument from “ἀγέννητος” being “equivalent to ἀφθαρτος,” that therefore “Justin MUST have believed” (in direct contradiction to his own and all other Christian Writers express declarations,) “that ἀγέννητος,” considered as an essential Character, “is applicable to the Son:” is just such an Argument, as if one should prove that St. Paul MUST have believed (in direct contradiction to his own Assertion,) that ὁ μόνος ἔχων ἀθανασία [who only hath Immortality] is not a peculiar description of the Invisible God, because Others also are [ἀθάνατοι] Immortal.

In a Marginal Note you alledge, “that the Words ἀγέννητος and ἀγέννητος, with double or single ν, have been used very promiscuously in Authors:” And that “the Son is properly ἀγέννητος, as well as the Father.” I answer: No Antient Christian Writer ever made any other promiscuous Use of the Words, than so as Always to mean by [ἀγέννητος,] Unbegotten: And they generally mean the same also by ἀγέννητος. The word ἀγέννητος indeed may possibly sometimes, [Stephens brings (2) one Instance out of Aristotle,] in the Pla-

(1) Τῷ πάντων πατρὶ, ——— Ἀγεννήτω ὄντι. ——— Ὁ ὁ υἱός, ——— συνών καὶ γεννώμενος, &c.

(2) Not. in Athenag. P. 19.

tonick or *Stoick* Philosophy signify, *not made* ; in opposition both to things *made out of nothing* and to the *Self-existent God* : (Such were the ἀγέννητοι Θεοὶ of the *Stoicks* and *Platonists*, supposed to be produced, *not out of Nothing*, but out of the (1) *Substance* of the *Self-existent God* :) But the *Antient Christian Writers* made not (that I can find) any such Distinction in the Use of *This Word*. Whenever they stiled God ἀγέννητος, they meant the same as [ἀγέννητος] *Unbegotten*. Or if it could be prov'd that ἀγέννητος in These Writers ever signify'd *unmade*, in Distinction from *Unbegotten* ; and even that *This Title* was ever given by them to the *Son of God* ; it would still be nothing to your Purpose. It would not hence follow that the Son might be stiled ἀγέννητος, which always and necessarily signifies *Unbegotten* ; though the Father who is [ἀγέννητος] *Unbegotten*, might unquestionably be stiled [ἀγέννητος] *Unmade*. But indeed ; as *Justin* never stiled the Son ἀγέννητος, any more than ἀγέννητος ; so you are wrong also in every one of the Other Antient Writers you alledge to this Purpose.

P. 153. *Ignatius* never stiles the Son ἀγέννητος. In his smaller Epistle to the *Ephesians*. cap. 7, he indeed once stiles him γεννητός καὶ ἀγέννητος, σαρκικός καὶ πνευματικός, παθὴνός καὶ ἀπαθής. Which is the Passage, I suppose, you mean. But There, ἀγέννητος is plainly set in opposition

(1) Ὅτι Θεοὶ ἐκλαμπόμενοι: And, μέρια and ἀσποπίσματα Θεῶ. *Simplic. in Aristot. Phys. fol. 265.*

only to *Humane* Generation : and therefore is nothing to your Purpose. Nor does *Irenæus*, that I can find, stile him ἀγέννητος. You should have cited the Places, if you had them ready. If you mean the word, *infectus*, in the (1) *Latin* Translation, (in a Passage which you refer to more than once,) *lib. 2, c. 43, al. 25* ; it is not certain how That was writ in the *Original*. And besides ; the word, *infectus*, in That Place, most probably refers to the *Father*, not to the *Son* : As will appear to a Reader who considers the *connexion* of the whole Passage. *Origen*, in (2) one *single* Place, has ἀγέννητον applyed to the *Son* : But the Passage is evidently corrupt. For the word ἀγέννητος, is *no where else* used by him concerning the *Son* : And the *Sense* of the *whole* Passage, and the Terms πρωτότου and γενήσας αὐτὸν immediately following, show so evidently to an attentive Reader the impropriety of ἀγέννητος in This place, that *Gelenius* the Translator renders it *ab æterno genitum, ἀειγέννητον* ; And 'tis most probable, the true Reading is, γεννητόν. Lastly, *Athenagoras's* [ἐγενόμενον] *not made*, is so far from being an Argument (as *you* would insinuate) that “ ἀγέννητος is applicable to the *Son* ;” that, on

P. 103,
153, 197.

P. 153.

(1) Non enim *infectus* [probably ἀγέννητος, as in *Other Places*] es, O homo ; neque semper co-existebas Deo, sicut proprium ejus Verbum. “ You are neither *Unoriginate*, O Man, (as God himself is,) nor were you *Always With God*, as his own Word was : But——beginning Now to exist,” &c.

(2) Adv. Cels. lib. 6. p. 287. “Οὐτε γὰρ τὸν ἀγέννητον [legend. γεννητόν] καὶ πάσης γενεῆς φύσεως πρωτότοκον κατ’ ἐξῆς εἶδέναι τις δύναται, ὡς ὁ Γενήσας αὐτὸν πατὴρ ἔτε τὸν πατέρα, ὡς, &c.

the contrary, in the very Passage you refer to, he is expressly stiled *γέννημα. Πρωτον γέννημα εἶναι τῷ πατρὶ, ὅχ ὡς γένομενον, &c.*

P. 153. Your *Second* Observation upon *Justin*, (*viz.* that since “God’s being ἀγέννητⓄ and ἀφθαρτⓄ is supposed the very Ground and Foundation of being God,—therefore if the Logos “be not, in this Sense, ἀγέννητⓄ and ἀφθαρτος, “he is not God, according to Justin:”) is exactly as ridiculous, as if a Man should argue, that since, according to St. Paul, God’s being “the Father, of whom are all things,” is declared to be the very Ground and Foundation of his being The “One God;” therefore if the Son be not “the Father, of whom are all things,” he is not God at all, according to St. Paul. I wonder a Man of your Abilities should not be ashamed to argue in this manner.

P. 154. Your *Third* Observation upon *Justin*, is just such another Argument, to prove, that because *Justin* stiles the Son [θεός] God, [πρωτόγονⓄ ὢν τῷ θεῷ] as being the First-begotten of God; and “the SAME” reason “MUST hold,” why he MIGHT justly stile him “ὁ ὢν” or “γενεσθι μὴ-ἔχων,” Self-existent or not generated at all; therefore ’tis manifest *Justin* DOES “make him to be ὁ ὢν, in his own proper “Person:” Though *Justin* himself, on the contrary, Expressly tells us his Opinion, and distinctly and largely insists upon it, that He who, in talking with *Moses*, stiled himself *I Am*, and God of *Abraham*, was
(1) NOT

(1) NOT himself *The Creator of all things*, but his *Messenger, ministring to his Will*. What Satisfaction you ought to make your Reader for treating him in This manner, I leave to your own Ingenuity to consider.

Your *Fourth* Observation upon *Justin*, is, that his taking notice that (2) *the Father, as being* [ἀγέννητος] *Self-existent, has no Name*; and his “repeating immediately after, “ the Observation of *having no Name*, and applying it to *the Son*, observing that *neither He properly has any Name*; — seems to insinuate his *Co eternity*.” That is, (if your Argument has *Any* connexion in it,) *such a co-eternity* as implies being [ἀγέννητος] *Self-existent*. I answer: *Justin's* (3) Words, far from signifying that the Son “*has no Name*,” denote This only; that as the *Father* has properly *no Name at all*, so even the *Name itself* which the *Son* has, [*viz.* *Christ*,] is of a *Signification unknown in its full extent*. And, far from insinuating that ἀγέννητος is in *Any* sense “*applicable to the Son*,” *Justin* in this very sentence stiles him γεννώμενος, in express opposition to ἀγέννητος. So entirely void of all foundation, are every one of your Observations.

P. 154.
152.

P. 153.

(1) Οὐχ ὁ ποιητὴς τῶν ὅλων ἔσται θεὸς ὁ τῷ Μωσέϊ ἐπὶ αὐτὸν εἰπὼν εἶναι θεὸν Ἀβραάμ, — ἀλλ' ὁ — τῇ τοῦ ποιητοῦ τῶν ὅλων θελήσει ὑπαρετῶν. *Dial. cum Tryph.*

(2) Ὄνομα τῷ πάντων πατρὶ θετὸν, Ἀγεννήτω ὄντι, &c ἔσιν. *Apol. 2.*

(3) Ὁ ὃ υἱὸς ἐκείνου — γεννώμενος, — χριστὸς — λέγεται, ὄνομα &c αὐτὸ περιέχον ἀγνώστον σημασίαν. *Apol. 2.*

Before I leave *Justin*, I cannot but take notice of your great unfairness in telling your Reader, that *Justin* and Other Antient Writers

P. 156, 157. “supposed the whole Trinity to create, as it were, in Concert:” That “the *Ἀυθεντία*, the Designing part, was thought most Properly to be reserved to the Father, as the first Person:” But “whether they went upon any solid Reasons” in this point, “is not very material:” That “these are Things not to be too rigorously interpreted:—In the whole, they have a very good meaning, &c.” The reason of all This Shifting, is very evident. All Antiquity, (as I have above shown at large,) is uniformly, constantly, and largely *Against you* (and you *yourself* also sometimes *against yourself*) in This point. *Ἀυθεντία* never signifies the “Designing” part, but always the *Authoritative* or *Commanding* part. The Antients unanimously and without exception agree, (and found the Unity of God upon it,) that the *Will* of the Father only, is the *First Cause* of All things. And no Antient Writer ever said (with regard to the point of *Authority*),

P. 150. that the Three Persons “created in Concert,” any more than a *Man* and *his own Hands* were ever said to do any thing *in Concert*. Which is the very reason, why “the Son and Holy

P. 157. Spirit are frequently stiled, *Manus Patris*, the Hands (as it were) of the Father; (or, as *Irenæus* calls them, *inenarrabile ministerium*, his *inexpressible Ministry*;) Doing every thing as much according to the *Will* of the Father,

as a Man's *Hands* (supposing they were intelligent) always fulfill the Will of the *Man*.

The like unfairness there is, in your saying, *Hypostasis* or "*Person*:" When you well know, the word *Hypostasis*, among the Antient Writers we are now speaking of, never signified *Person*, but *Substance*. But to proceed.

Athenagoras, speaking emphatically of the *unoriginate underived eternity* of the *Father*, says that Christians cannot be Atheists, because they believe (1) "*in one unbegotten and Eternal God, &c.*" And again: (2) "*That the Unbegotten God, is alone Eternal.*" In the same sense as *St. Paul* affirms, ὁ μόνος ἔχων ἀθανασία, that "*He only hath Immortality.*"

Tertullian, (as has been before observed, and you yourself take notice,) is so presumptuous, as expressly to deny the *Eternity* of the *Son*, as a *Son*.

The *Apostolical Constitutions* affirm the *One unbegotten God, the Father*, to be (3) *Alone Eternal*.

Novatian describes God the *Father*, as being (4) *alone unoriginated and Eternal*.

Arnobius most magnificently describes the *unoriginate Eternity* of God the *Father*, in These Words. (5) "*Is not He alone Unbegotten,*

(1) Ἐνα τὸν ἀγέννητον καὶ αἰδῶν — Θεόν. P. 37.

(2) Μόνῳ αἰδῶν ὁ ἀγέννητος Θεός. P. 122.

(3) Αἰδῶν καὶ ἀπαρχον, — μόνον αἰδῶς. lib. 6. c. 11.

(4) Solus Originem nesciens, — Æternus, &c. c. 31.

(5) Nonne Solus ingenitus, immortalis, & perpetuus solus est? Quis caput & fons rerum est? non ipse? Cui debet æternitas hoc ipsum, quod nuncupatur æternitas? non ipsi? *Adv. Gent. lib. 2. P. 95.*

“ immortal, and alone Eternal? Who is it,
 “ that is the Original and Fountain of Things?
 “ is it not He? To whom does Eternity it-
 “ self owe its being *Eternity*?”

From what has been said, it abundantly appears, that *whatever* Notion the most Orthodox of the Antient Fathers had, concerning the *Eternal Generation* of the Son; yet, evidently, they none of them understood it in such a Sense, as to suppose that the *Person Begotten* had absolutely, as a *Person*, the *same necessary and independent* Existence with the *Father who begat him*. For which Notion, you have neither *one* Text of *Scripture*, nor *one* Testimony of any *one* Antient Writer whatsoever; the whole Tenour both of *Scripture* and *Antiquity* being most evidently against it.

QUERY IX.

Whether the divine Attributes, Omniscience, Ubiquity, &c. those individual Attributes, can be communicated without the divine Essence, from which they are inseparable?

Ans. **T**O This Query, it is evidently a sufficient Answer, to observe that
 p. 164. “ *Individual Attributes* ” can neither be communicated *with* nor *without* the Essence; Because *Communication* of an *Individual*, without the *Communicator's* parting with it, is suppo-
 sing

sing it to be *not an individual* ; and is consequently a Contradiction in Terms.

But you insist upon it, that the Son “ *bath* P. 174.
“ *the individual Attributes of God the Fa-*
“ *ther,*” and “ *the individual Essence : For*
“ *otherwise he must be a Creature only : And*
“ *therefore the Question, in plain terms, is,*
“ *whether the Son be God or a Creature.*” I
answer. To have the individual Essence and
Attributes of the Father, is to be the Father.
For, What is any Thing, Being, or Person, but
That individual Essence and Attributes, by
which it is That Thing, Being, or Person,
which it is, and not Another ? The question
therefore arising from what you here lay
down, is, in plain Terms, necessarily This ;
Whether the Son be the Father, or a Crea-
ture ? To which, the Answer you shall make
for yourself, will serve also for Me. The
Foundation you here go upon, is, that *What-*
ever is, must be either God or a Creature.
Now the only Ground, on which the Truth
of this Disjunction relies, is This ; that every
thing must of necessity be either *originated* or
unoriginated. If therefore the Terms *God*
and *Creature*, in your Disjunction, be equi-
valent to *unoriginated* and *originated* ; you
charge the universal Church of Christ in all
Ages, (and yourself also, though not in a con-
sistent manner,) with making the Son a *Crea-*
ture. But if you understand the Terms in
any other Sense, your disjunction is *no dis-*
junction ; because there may be a *Medium*
between that which is *absolutely unoriginate*,
and

and that which is *originated* after any particular manner.

Again: Is not *Self-existence* an Attribute of God the Father? And are not all the Attributes of God the Father, *unoriginated*? How then can the Son have the *individual Attributes* and *Essence* of God the Father, and yet not be *unoriginate*? In reality, your Assertion here is downright *Sabellian*; making the Son to be, not ὁμοούσιος, but ταυτοούσιος and ὁμοὑπόστατος with the Father, nay to be *the Father himself*. For, what is *the individual Essence and Attributes of the Father*, but *the Father himself*? If the Son therefore, as you affirm, has *Both* these; he is plainly *the Father*. Or else, What is it that distinguishes the Son from the Father? If you say, *the Personal Attributes*; then you destroy your First Assertion. For the *Personal Attributes*

p. 174. *of the Father* being unquestionably the “*Individual Attributes of the Father*,” the Son, according to your own Argument, must either have these *personal Individual Attributes* of the Father, or else not have “*the individual Essence*.” But if the Father is a mere Name, Mode, or Relation only; tell us so without Disguise, and then I shall know who is my Adversary. ’Twas very difficult for me here to suppose, that while you are *positively affirming* that the Son hath the “*individual Attributes of God the Father*,” you could mean on the contrary, that he hath NOT the *individual Attributes* of the Father, but distinct *individual Attributes* of his

own; equal to those of the Father, though derived from him. And yet, from *Other* Parts of your Book, this seems to be your *real* meaning, while you are *here* disguising absolute *Tritheism* in *Sabellian* Terms.

Thus have I made good the Answer to your *Query*; and might justly be excused in not meddling at all with the *Metaphysical Amusements*, in which you have here indulged your Imagination through several Pages. They are really nothing to the Purpose of the Dispute between us. Yet, that you may not from my Silence pretend you had offered something which could not be answered; I shall endeavour, in some brief Remarks, to show you the *Absurdities* your manner of reasoning here abounds with.

You begin with telling me, that you “*have* p. 164.
“*gain’d one Point, in knowing what Dr. Clarke*
“*means by All divine Powers.*” That is; I have made this great Discovery to you, that the Doctor by the *divine Powers of the Son*, does not mean the *divine Powers of the Father*; and that, by *Authority and Powers derived*, he does not mean *Authority and Powers unoriginated, independent, and unde-*
derived.

In the next place, upon That Maxim of p. 165.
the Doctor, that *Necessary Agents* [falsely called *Agents*] are no *Causes*, and do not properly act; you observe, that “*this is ve-*
“*ry true of all Finite necessary Agents: —*
“*But (you ask,) does it therefore follow*
“*that all the Acts of the Divine Nature,*
“*are*

“are Voluntary and Free, none Natural and Necessary?” I answer. The *Essence* of Action, being the *Exerting of Power*; and the *Original* of all *Exerting of Power*, being the *Will*; it necessarily follows that every *Act* [not of the *Divine Nature*, as you absurdly express it; for No *Nature* is any *Agent*: But every *Act*] of God, is *Voluntary and Free*, none naturally *Necessary*. The Instances you alledge to the contrary, of God’s *Wisdom*, *Goodness*, *Self-Complacency*, and the like; (that is, his seeing the Relations of Things, their Agreements and Disagreements; and his knowing and Approving what is fit and right;) these are *Necessary* indeed, but they are not *Acts*. They are no more *Acts* of God, than his *Omnipotence*, *Eternity*, or *Omnipresence*; which result from the necessary *Existence* and *Perfection* of his *Nature*, and not from his *Will*. They are therefore *Modes of Perfection of Existence*. But whenever God *acts* or *does* any thing, conformably to this *Knowledge*, *Judgement*, and *Approbation* of Things; this actual exertion of his Power, does not proceed from *Necessity* of *Nature*, but from his free *Will*. For which reason, *Thanks* are due to him for every Good thing he *Does*; but no man returns him *Thanks* for his being *Omniscient* or *Omnipresent* or *Eternal*.

P. 165. But you “scruple not to assert, that by
 “the same absolute Necessity of Nature that
 “the Father exists, he exists as a Father.”
 If so, then the Father is no more [divine, as
 B. just styles him] the Cause of the Son’s Ex-

istence,

istence, than he is of his own. He is evidently no more *Father* of the Son, than of Himself. He no more *Begat* the Son, than he *begat* his own Reason or Understanding. The Son is as *Self-existent*, and *Unbegotten*, as the *Father*; because he exists by "*the same absolute Necessity of Nature*," which makes the Father to be *Self-existent* and *Unbegotten*. See above, p. 253.

What follows, from hence to the End of this Chapter, amounts briefly to This; that P. 166
—174. *there are as great Difficulties in explaining the Manner of the Divine Omnipresence, and of several other Things, as there are in the explication of your Notion of the Trinity: And therefore Your Notion ought not to have such Difficulties objected to it.* I answer:

1st. Supposing the Difficulties were equal, (as they by no means are,) yet there would be *no Consequence* in your Argument. The *Divine Omnipresence* is agreed on Both sides, to be a Truth *demonstrated by Reason*, and *affirmed in Scripture*. Difficulties in conceiving the *Manner* of such an acknowledged Truth, are in no degree any just Objection against the *Truth itself*. Now were the thing you contended for, either a *Proposition demonstrated by Reason*, or *anywhere affirmed in Scripture*; the Case would then indeed be the same. But the *Prime Objection* against your Notion, is, that it is *nowhere found in Scripture*, nor *deduced by any just Consequence from Scripture*; and is moreover *impossible to be understood*. Now impossibility of being understood,

X

derstood, is a very just Objection against an *unproved Hypothesis*, though it would not be so against an *acknowledged Truth*. To what Purpose then is it, to compare Difficulties here? as if a *disputed Hypothesis* would be ever the *Truer*, for proving that there were as great Difficulties of Conception in some *undisputed Truth*, as in That *disputed Hypothesis*.

But 2^{dly}. This is indeed by no means the Case. There is *no Comparison* between the Difficulties in *your Hypothesis*, and those in the apprehending of the *Divine Omnipresence*, or any other Truth whatsoever. The Difficulty in *your Hypothesis*, (besides its having *no Foundation* in Scripture,) is This. 'Tis undeniable that *He, who is absolutely Supreme over All, having no Superiour, and who owes nothing to Any, but every thing owes all that they are, and have, to Him; is The Supreme God*. But now, according to *You*, there are *More than One, absolutely Supreme over all, having no Superiour, and who owe nothing to Any, but every thing owes all that they are, and have, to Them*. There are therefore necessarily, according to *you*, *more Supreme Gods than One*. The only Answer you have

- P. 167. to make, is, that they do not "*exist separately*;" that they have "*some common*"
 P. 168. "*Ties or Bands of Union, which we call essential Attributes and Perfections*;" that
 P. 169. they are essentially *inseparable*, and undivided. But what difference (I beseech you) does This make in the Point in question?

Are

Are not *Two* essentially undivided *Supreme Gods*, as really *Two Supreme Gods*, as if they had been divided? What you call therefore "*making One Substance*," is not the same thing, as making "*One God*." Now, what difficulty, like This, can you find in Any acknowledged Truth? Why, Supposing God to be *Substantially*, and not *virtually* only; *really*, and not *potentially* only, *Omnipresent*; you ask, whether the *Divine Substance* present in *Heaven*, and the *Divine Substance* present in *Earth*, be "*real distinct Beings, or no*;" be "*the same individual Substance*," or no. I answer: Whatever it be, or be not, in That *fictitious imaginary language* which expresses only *our metaphysical manner of conceiving* things, is of no Importance. 'Tis still equally, in *whatever* imperfect ways *our imagination* conceives it, the Substance of That *One Individual Intelligent Living Agent* who made and governs all things, and whose *individual Attributes* All the Attributes of the *Whole Substance* are. See below, on *Query XIX* and *XXIX*.

P. 173.

P. 166,
C²⁹⁴.

But then you alledge, that there are several "*Senses of the word Individual*;" that "*You have Your Sense of Individual, and We have Ours*;" And you challenge us to "*fix a certain Principle of Individuation, a thing much wanted*." I answer. This is merely chrowing Dust in your Reader's Eyes. There is and can be but *One only* Sense of the word *Individual*; and the *Principle of Individuation* is a *Self-evident* thing. 'Tis That, by which

P. 171,
C¹⁷³.

which *Any One Thing*, be it *Simple* or *Complex*, is *THAT One thing* which it is, and not Another. *Two Beings* therefore may be

P. 168. *One [complex] Being*: But they cannot Either of them be *That One Being*, which *This* is; neither can *This* be *That One Being*, which *Either of Them* is. *Two Substances* may be

P. 167. *One [complex] Substance*: But they cannot Either of them be *That One Substance*, which *This* is; neither can *This* be *That One Substance*, which *Either of Them* is. *Two Bodies* may be *One [complex] Body*: But they cannot Either of them be *That One Body* which *This* is; neither can *This* be *That One Body*, which *Either of Them* is. And the like holds

P. 171. true of "*Persons*," *Agents*, *Governours*, or whatever you please. *Two intelligent Agents* therefore, however *undivided in Substance* or in whatever other *Respect* you please, cannot

P. 350. be *One intelligent Agent*. *Two First Causes*, cannot be *One First Cause*. *Two Supreme Lords*, cannot be *One Supreme Lord*. *Two Supreme Gods*, cannot be *One Supreme God*: any otherwise than by taking the word *God* in a *complex Sense*, as [*nomen multitudinis*] a *general Name*; or, (to express it in *your own words*), "*using the word God in a large in-*

Sermons

P. 144.

"*definite sense, not denoting any particular*
"*Person; just as the word Man is often used*
"*in Scripture, not denoting any particular*
"*Man, but Man in General, or Man indefi-*
"*nitely.*" Is not this a fine issue, for *Christians* to put the *Unity of God* upon; the maintaining of which, our *Saviour* tells us,
is

is the *First and Great Commandment*? You have no way, that I can perceive, to defend *Your Notion*; that will not as well or better serve the Cause of the *Heathen Polytheism*. They had a Notion of *Union*, and They had *such* a Notion of *Consubstantiality*, as you seem to have framed to yourself; and yet they did not pretend, that their Subordinate Deities were *equally Supreme with*, or identically *one and the same with*, the *one Supreme God and Father of all*. They were indeed Idolaters, but not so truly *Polytheists*, as You are.

In opposition to Dr. Clarke's Aphorism, that *Nothing Individual can be Communicated without the Communicator's parting with it*; after the forementioned *Confusedness* about the Notion of *Individual*, you observe that the *Wisdom* of God, (supposing him to be *Substantially* and not *Virtually only* Omnipresent,) "is one individual infinite Wisdom, P. 171,
 "which is entirely in the Whole, and entire- 172,
 "ly in every Part: Proper, in some Sense, to
 "each single Part; and yet common to all.
 "Diffused through extended Substance, yet not
 "co-extended. — It is supposed that the P. 294,
 "Whole Wisdom is Communicated to one par-
 "ticular part, and yet remains whole and un-
 "communicated in the Other parts." I am
 perswaded, had any one argued in this man-
 ner against You, you would either have been
 very angry, or greatly despised the Weakness
 of such Reasoning. In the *first* place, to talk
 of *Parts* of the *Divine Substance*, instead of
Partial Apprehensions of its infinite Presence,

according to our imperfect Conceptions in *Metaphysicks* ; is very improper. In the *next* place ; is there any thing in this Argument of yours, that has any *Likeness* to a *Communication of Individuals* ? Does God the Father “ *Communicate* ” to himself his *own Attributes* ? Is the *Wisdom of God* in one part of the Universe, “ *communicated* ” by him to Himself in another part of the Universe ? Has the *Divine Substance* in *One* place, any *Wisdom* which is (in *Any* Sense) *Proper* to it in *That* place, or distinct from the *Wisdom* of God in any *other* Place ? Is not the *Wisdom* of God, a *Power* or *Perfection*, *One* Power or *Perfection*, of the *Whole* Divine Substance ? Nor is there in reality any more Difficulty in conceiving *This*, than in conceiving *other* the most certain and evident Things. For instance : Is not *This individual* Moment of *Time*, the *same individual* Moment *every where* ? And is not every *Truth*, the *same individual* Truth every where ? Are not these *entirely in the whole*, and *entirely in every Part* of the Universe ; and yet *not coextended* ? You see therefore, that you here propose no Difficulties, but what lie equally against some of the plainest and most unquestioned Truths in Nature. And indeed, so far as they are Objections at all, they are Objections against the very *Existence* of God ; being equally so upon *All* possible Notions whatsoever, and therefore very unfairly urged against *Any*.

Qu. IX. *Of the Omnipresence of God.* 311

I cannot conclude this Head, without complaining of your *unrighteousness* in talking of
 “*Hands employed Against THE Doctrine of*” P. 170.
 “*the Blessed Trinity ;*” and of “*Reason*” P. 173.
 “*against THE Doctrine of the Trinity ;*”
 and of “*THE Doctrine of the ‘Blessed Tri-*
 “*nity standing or falling :’*” When by these
 words you do not mean *The Doctrine delivered in Scripture*, but *your Own Hypothesis*
 for explication of That Doctrine ; Which you
 have no more *Right*, than They who oppose
 you, presumptuously to call *THE Doctrine*
of the Blessed Trinity.

Again. “*Reason*” (you tell me) is what I P. 173.
 “*chiefly trust to ;*” And, “*if the Doctrine is*
 “*to stand or fall by this kind of Reason-*
 “*ing, &c.*” Whereas, you know, ’tis *Scripture* I constantly appeal to ; and from which
 you are continually endeavouring to withdraw
 me, by Pretences (and by Pretences *only*) of
 the Authority of Later Writers.

And whereas you say well ; “*let us be*” P. 173.
 “*content to stop where it becomes us :’*” And 170.
 “*if they choose to rest in generals, without any*
 “*Hypothesis at all,——this is the very Thing*
 “*which we desire in regard to the Blessed*
 “*Trinity,——and then we may soon come to a*
 “*good Agreement.*” I answer : If by “*THE*
 “*Trinity*” you here mean *the Trinity any*
where mentioned in Scripture, I here join issue
 with you, and we are come to a good Agree-
 ment. But if hereby you mean a *particular*
Metaphysical Hypothesis ; I desire the Reader
 again carefully to observe, that how *possible*

soever such an Hypothesis might be, (as I think *yours* is *not*,) yet it would not at all follow that it was really *True*, 'till it could be shown to have a certain Foundation in *Scripture*, which is the only Rule of *Revealed Truth*.

QUERY X.

Whether, if they (the Attributes belonging to the Son) be not individually the same, they can be any thing more than faint Resemblances of them, differing from them as Finite from Infinite; and then in what Sense, or with what Truth can the Doctor pretend, that all divine Powers, except absolute Supremacy and Independency, are communicated to the Son? And whether every Being, besides the one Supreme Being, must not necessarily be a Creature and Finite; and whether all divine Powers can be communicated to a Creature, Infinite Perfection to a Finite Being?

Answe. **A**LL the Questions you here put, are entirely *wide* of the *True Point* in Debate. The Question is *not*, what the Attributes belonging to the Son, "*Can*" (or *Can not*) "*be*," according to *Our Fancies* in Philosophy; but what the *Scripture* says they *Are*. And the *Scripture* says they are, not "*faint Resemblances*," but an *Express Image*.
The

The Question is not, "whether every Being" (in the metaphysical Sense of the word *Being*,) "*besides the One Supreme Being, [must, or]*" "*must not, necessarily, be a Creature and Fi-* See above, p. 301.
"*nite .:*" but *whether*, in the Theological sense, Any Agent, Being, Person, or Any Other whatsoever, besides the *Father*, of whom are all things, (however united or not united with him in metaphysical Being or Substance,) can be (according to St. Paul) *THAT ONE GOD*, the *Father*, of whom are all things; can be *THE ONE GOD and Father of all, who is above all*. The Question is not, what "*Powers Can*" (or cannot) "*be communicated to a Creature .:*" but whether all the Powers ascribed in Scripture to the *Son of God*, are not perfectly consistent with the *Father's* being still Alone *THE ONE GOD, the Father* (or *First Cause*,) of whom are all things.

That the Attributes of the *Son* are not P. 174.
"*Individually the same*" with the Attributes of the *Father*, I affirmed for *This reason*; because the *One* are *Derived*, the Other *Underived*: Both of which, one and the same "*Individual*" cannot be, at one and the same time. To This you reply, that by denying them to be "*individually the same*," I "*mean* P. 175.
"*that they are not Divine.*" How so? Why, because nothing is *Divine at all*, that is not so "*in the same Sense, and in as High a Sense*, P. 57.
"*as the Father Himself.*" Then nothing (it seems) is *Divine at all*, that is not *absolutely of itself, unoriginate, unbegotten, underived,*
in

independent on Any. Or else, the *not having* these Perfections, is as *High*, and the very *same*, as *having* them.

There is the greater Iniquity in This Query of yours, because *you yourself* sometimes (though very inconsistently) *deny* the Attributes of the Son to be "*individually the same*" with the Attributes of the Father. For, to have the same "*individual*" Essence and Attributes, is to be, not ἑμοῦστος, not ἐκ τῆς οὐσίας ἡ πατρὸς, (which was the Doctrine of the Council of Nice ;) but ταυτοῦστος, μονοῦστος, μονοῦπρότατος with the Father: Which is what the *Nicene* and *Post-Nicene* (1) Writers, and *you yourself* also condemn.

E. 176. But to proceed. You ask ; "*Why not Two Persons infinitely perfect in ALL Other respects, as well as &c.*" And I, in return, ask : Can a *Begotten* person, be *Unbegotten* ? a *Derived* Person, *Underived* ? Or, is *Having all Perfection and all Dominion absolutely in and of Himself, original, underived, and independent on Any* ; no *Perfection* at all ?

P. 179, 180. You here repeat again, that "*the true State of the Question, as appears Now, is, whether God the Son be a Creature.*" To This, I have above given a clear and distinct Answer, pag. 301.

P. 179, 180. Lastly ; you ask, whether "*the Divine Powers communicated to the Son,*" be "*fi-*

(1) Athanas. *Expos. Fid.* Epiphani. *Heres.* 76, N. 7. Basil. *Epist.* 300. Hilar. *de Synod.* P. 241.

“nite Powers” or “infinite.” And you
 “wish, that words may be used in their True
 “and Proper Meaning.” In reply, I also ask
 again: When you affirm the Powers and Per-
 fections of the Son to be *absolutely infinite*,
 do you herein include, or not, (that “words
 “may be used in their True and Proper Mean-
 “ing,”) the Perfections of *Self-existence, Un-*
originateness, and *absolute Independency*? Or are
 these, which are the *Ground* of all Other Perfe-
 ctions, themselves *no Perfection* at all? But This
 also I have already considered *above*, pag. 223,
 224.

QUERY. XI.

*Whether if the Doctor means by divine Powers,
 Powers given by God (in the same Sense as
 Angelical Powers are divine Powers,) only in
 a higher Degree than are given to other Be-
 ings; it be not equivocating, and saying no-
 thing: Nothing that can come up to the
 Sense of those Texts before cited, or to these
 following?*

Applied

To the one God.

Thou, even Thou,
 art Lord alone; Thou
 hast made Heaven, the
 Heaven of Heavens
 with all their Host, the
 Earth, and all things
 that are therein, &c.
Neb. 9. 6.

To God the Son.

All things were made
 by him, *John 1. 3.* By
 him were all things
 Created; He is before
 all things, and by him
 all things Consist, *Co-*
loss. 1. 16, 17.

In

In the Beginning,
God Created the Hea-
vens and the Earth,
Gen. 1. 1.

Thou, Lord, in the
Beginning, hast laid
the Foundation of the
Earth; and the Hea-
vens are the Work of
thy Hands, *Heb. 1. 10.*

P. 181. *Ans.* **T**HIS Query has been abundantly answered in what has been already said under the foregoing Heads. The "*Divine Powers given*" to the Son, are not at all of "*the same*" kind, or "*only in a higher Degree*" than "*Angelical Powers*;" but totally of a *different* kind. For, to the Son is committed *All Judgment*, Joh. 5, 22: But to Angels is committed *No Degree* of the Power of *Judgment* at all.

To affirm that the Powers *committed* to the Son, are the very *same* as His who has *nothing committed* to him, but has *All Perfections and All Dominion absolutely in and of Himself, original, underived, and independent on Any*: This is certainly "*equivocating and saying no-thing*;" and is also directly contrary to the Sense of all the *Texts* referred to. For the Powers of the Son are all there spoken of, as *committed to him from the Father*. And when 'tis affirmed that *all things were made by* [or *Through*] *Him*, and that *by* [or *in*] *him were all things created*, and that *He laid the Foundation of the Earth*, and the like; the *Sacred Writers* in the fullest and most *express* words

words declare their *Meaning* to be, that God created all things by [or through] Him.

When therefore you say, “ ’tis plain from *P. 182.*
 “ these Texts, that the Son was endowed with
 “ Creative Powers ;” you destroy your own
 Argument. For, not the being “ endowed
 “ with” Any “ Powers ” whatsoever, but the
 having All Powers absolutely in and of him-
 self, original, underived, and independent on
 Any, is the “ distinguishing Character of the
 “ One Supreme God.” And indeed your whole
 Discourse upon this Head, is nothing but a
 heap of repeated Contradictions. “ The Fa- *P. 183.*
 “ ther (you say) is primarily, the Son secon-
 “ darily Author of the World.” And “ Crea-
 “ tion is primarily and eminently attributed
 “ to the Father, because of his Ἀυθεντία, his
 “ —Supremacy and—Original Efficiency.”
 The “ General Opinion of the Antients center- *P. 184.*
 “ ed in this, that the Father, as Supreme, is-
 “ sued out Orders for the Creation of the Uni-
 “ verse, and the Son executed them.” Where-
 fore “ let no Man be offended if the Son be
 “ sometimes said ὑπερεταῖν and ὑπεργυῖν, to Serve
 and to Minister.” The “ Design of all this,
 “ is —to signify, that the Unity ultimately *P. 185.*
 “ resolves into Unity of Principle, One Ἀρχή,
 “ Head, Root, Fountain of all.” And the
 Ancients, “ for the Greater Majesty and Dig- *P. 188.*
 “ nity of the Father, supposed him to issue out
 “ Orders, or to give his Fiat for the Creation,
 “ and the Son to execute.” *Y E T* at the
 same time (it seems,) notwithstanding all
 “ This

- P. 188. "This Difference," the Antients "ascribed the
"work of Creation *EQUALLY* to Both; to the
"Son as much, as to the Father." And "the
"Son is as truly and properly Creator" as the
Father. And, notwithstanding the Father's
- P. 183, "Supremacy," and "issuing out Orders as Su-
184. preme;" yet the Son too, must be "Su-
P. 53. preme in the strict Sense," or he could not
"be properly God." And the Subordination
P. 183, must be only "a Subordination of Order, or
186. "SOME Priority of Order;" viz. in the mere
P. 184. Placing of Words. And "the Antients, in
"assigning to the Three Persons several Parts
"or Provinces in the Work of Creation," did
so only "as it were," and "had a Very good
"meaning and intent" in it; and "are not
"to be strictly and rigorously interpreted;" The
Design of their so strongly asserting the Su-
premacY of the Father in issuing out Orders,
being only "to keep up a more lively Sense of
"a real Distinction of Persons," not of any
real Supremacy in the Father; and "to teach
P. 185. "us that the Three Persons are One Creator,"
though they tell us that One Person is "the
"Ἀρχή, Head, Root, and Fountain of all."
Is This to treat a Religious Question se-
riously?
- P. 183. The Reader cannot but take notice here,
by the way, how judiciously you omitted to
translate the Greek Sentence you here cite out
of Cyril; it very expressly and strongly as-
serting, against you, the Father's ἀνεξαρτήτως
ἐξουσία and δεσποτεία Supreme Authority and So-
vereignty,

vereynty, and the Son's acting τῷ τῷ πατρὶς
νέυματι, and πατρὶς βεληθέντος, according to
the *Direction and Will of the Father*, in the
Creation.

To your Assertion that “*the Præposition* p. 185,
“*αἰε'*, is frequently used to express the effici- 186.
“*ent Cause*, as much as ὑπὸ, or ἐκ.” And to
your Desire that I “*would account clearly for*
“*That Text, Rom. 11, 36 :*” I have given a
full and distinct Answer above, p. 185.

Your Charge, of “*mistranslating*” a Pas- P. 183.
sage of *Eusebius*, (cited by *Dr. Clarke* in his
Scripture Doctrine, p. 89, *Edit. 1st* ; p. 78,
Edit. 2d.) without so much as pretending to
show how the words can possibly be capable
of any Other sense ; is very *unjust*. And
your Complaint, that we have no ground to
“*oppose*” the *Efficient Cause* (by way of *Emin-* Ibid.
ence) to a *Ministring Cause*, since every
“*ministring Cause*” may and must be also
“*efficient* ;” is *verè ridiculous*. Passages out
of *Eusebius*, *Philo*, and *Origen*, founding this
distinction upon the Use of the *Præpositions*, I
have above cited at large ; pag. 6, 19, and 184.
The following Passages may be here added.
“*The Father, says Origen, is (πρωτος δημιουργ-*
“*ος) the First or Principal Author.*” And
he explains his meaning, that the Father (1)

(1) Τέτων [λόγῳ] γὰρ φημεν ἐν τῇ κατὰ Μωσέα κοσμοποιῖᾳ προ-
στίηται τὸ πατέρα, εἰρηκεῖν τὸ, γεννηθῆτω φῶς———προσταχθέν-
τα ὃ τὸ λόγον πεποιηκέναι πάντα ὅσα ὁ πατὴρ αὐτῷ ἐνετείλατο. Adv.
Cels. lib. 2. P. 63. Again : ὁ θεὸς ἐνετείλατο ὡς τῶν τούτων ἐν
κόσμῳ, καὶ ἐκτίσθη καὶ ὁ τὴν ἐντολὴν λαβὼν, ὁ θεὸς λόγος ἦν.
ibid, P. 79.

“*commanded*,” and that the Son, “*receiving this Command*,” was [ἀνταγὼς] the immediate Agent, ministering unto him. Agreeably whereto, I observed to you (tho’ you are pleased to take no Notice of it,) that the same Author (on *Heb.* 1, 2.) says; “*The Worlds were made by one who is more (1) Excellent and Greater than the Word.*” Eusebius not only says, that the Son is [ὑπηγετικός] the Ministerial Agent; but frequently that he is [ὄργανον] “*the (2) Living Instrument, By whom God (made and) governs all Things.*” And again; that (3) the Son in the Creation “*Obedied the Command of the Father.*” Adding, that Therefore, “*before all Things, he was produced by the Father, as a Living [ὄργανον] Instrument.*” The ἀνθεντία then of the Father, is (according to these Writers) his Supreme Authoritative Efficiency; And the τὸ ὑπηγετικὸν of the Son, is his Ministering to the Sovereign Will of the Father.

P. 185. Basil has not proved “*the Argument drawn from the Use of the Propositions, to be poor and trifling*,” but only weakly supposes Aëtius to be the Author and Inventor of it: Whereas I have shown, that (4) Origen and Eusebius and Philo insist upon it: And particularly that Eusebius on This Account expressly stiles the Word, the Father’s [ὄργανον]

(1) Ὑπὸ κρείττονος καὶ μείζονος παρὰ τὸν λόγον. Comm. in Joh. p. 56.

(2) Demon. Evang. P. 146.

(3) Demon. Evang. lib. 4. c. 4. P. 149.

(4) See above, p. 6, 19, & 184.

Instrument in the Creation ; The very thing that (1) *Basil* weakly lays upon *Aetius* as the Inventor of it. The principal Text which *Basil* relies on, and which you desire me to “account for,” viz. Rom. 11, 36 ; has been considered above, p. 185.

P. 186,
189.

I acknowledge I was mistaken in supposing that no Antient Writer stiled the Son, τῶν ὅλων or τῶν πάντων ποιητῆς. I should have said, that he is never stiled, in an *absolute Construction*, ὁ ποιητῆς, (or ὁ Θεός,) τῶν ὅλων ; And then it would have been right. For ὁ Θεός, or ὁ ποιητῆς τῶν ὅλων, *absolutely*, is *One* thing ; and ὁ Θεός λόγος, as in the place I now cited out of *Origen*, or ὁ δημιουργός λόγος, ὁ ποιητῆς τῶν ὅλων, as in the place cited by you out of *Eusebius*, is *Another* thing. If I mistook in the Criticism of the Expression, I am sure I mistook not the *Sense* of the Antient Writers in This Point. See above, p. 184, &c.

Your Allegation, that, by my “Reasoning, *P. 190.*
“ the Father Himself, as well as the Son, is
“ excluded from ever giving any sensible Proof
“ of Infinite Power :” has been answered
above, p. 244 ; where the same Argument was
considered with regard to *Eternity*.

In fine : “ The Question (you say) is, whe- *P. 192.*
“ ther Creating, that is, producing out of no-
“ thing, any one single thing ; be not an Act
“ proper to God only, exceeding any finite Pow-
“ er, incommunicable to any Creature.” And

(1) De Sp. Sanct. p. 145.

whether any thing "*can come into Being by any Power less than His, who is the Author and Fountain of all Being.*" I answer: What Powers God is or is not Able to communicate to a Creature, does not become Us to determine; nor is it at all the Point in Question. The only Question is, whether the *Power of creating* can be communicated to any Agent *whatsoever*, and in *what manner soever* existing, in whom That Power is not *original, underived, and absolutely of Himself.* The Scripture declares that This Power *can* be communicated to, and is exercised by, such an Agent: And yet 'tis nevertheless true, that All things "*come into Being by His Power, who is the*" Alone Original "*Author, Fountain,*" and First Cause "*of All Being:*" For 'tis by the *Father's Power*, that the *Son* creates.

QUERY XII.

Whether the Creator of all Things was not himself Uncreated; and therefore could not be ἐξ ὅν ὄντων, made out of nothing?

Answe. **T**HIS is in your wording of this Query, a very great unfairness. Mentioning in an *absolute* manner (as you here do) "*The Creator of all things,*" you might as well have put the Question thus: *Must not The Creator of all things be the Original*

“*ginal of all Being and Power, and consequently Himself of necessity Uncreated, Unbegotten, underived, unoriginated, in any manner whatsoever?*” But, by “*the Creator of all things*” you mean in this place *Him By whom God created all things.* Now ’tis manifest indeed, that *He by whom God created all things*, cannot be included in the *all things which God created by Him.* ’Tis also as manifest on the other side, that *Jesus Christ by whom God created all things*, (Eph. 3, 9,) cannot be *The God who created all things by Jesus Christ.* How therefore, and * in what manner, He himself derived his Being from the Father, cannot be at all collected from hence. Whatever the *Manner* of his Generation, and whatever his *Substance* be, it makes no Difference in the Point between us. If all the *Powers* of the Son be derived to him by the *Power and Will of the Father*, (which is what Scripture and all Antiquity unanimously agree in,) the *Supreme Authority* of the *Father* remains undiminished: Which is all that we are concerned for. We affirm not, (nay, we blame those who presume to affirm) that the Son of God was *created*, or that he was (ἐξ ἑκ ὕψους) *out of Nothing*: Nor do these things follow by any *Consequence*, from his being *Begotten by the Power and Will of the Father*, any more than from his being *Begotten without the Power and Will of the Father.* Leaving to God the Knowledge of the particular *Manner* of his Son’s Generation, (for no man

* See above, p. 301.

knoweth the Son, but the Father, Mat. 11, 27 ;) we contend only for that incommunicable *Supremacy* of the Father, which is the Foundation both of *Natural* and *Revealed Religion*.

P. 198,
— 202. The Remainder of your Defense of This Query, is spent in criticising a Passage of Origen, and another of *Athanasius*, cited by Dr. Clarke. [The Other Authors you refer to, in pag. 197 ; I have considered above, p. 281, 291, and 295.] Concerning the Passage of *Athanasius*, [τὸν καὶ τῆς κτίσεως κύριον, καὶ πατρὸς ὑποτάξεως δημιουργόν,] I incline to think, with You, that “*Athanasius*, being——an “*Orator*,” might possibly here not mean to distinguish between *κτίσις* and *ὑπόταξις*, but “*intend only to vary his Phrase, either to be “more emphatical, or to give the better Turn “and Cadence to a Period.*” And I have reason to believe, the *Doctor* therefore will not *insist* upon inferring any thing from That Passage. But the Passage of Origen, [πρεσβύτατον πάντων τῶν δημιουργημάτων,] as rendered by the *Doctor*, [*the Antientest of all things that God gave Being to,*] is notoriously agreeable to the whole Tenour of Origen’s Writings ; as the Reader cannot fail to observe from the numerous Passages I have above cited, and shall cite from him hereafter, The Instances * you alledge against Dr. Clarke, in justification of Bishop Bull’s rendering the words of Origen Thus, [*Antienter than All Creatures ;*] are such as Dr. Clarke, in the very Place you refer to, him-

* P. 118.

himself "*candidly*" alledged, on purpose to justify (by the *Ambiguity* of the Expression) Bishop Bull's Translation of the Words. But your *Conclusion* from hence is very *extraordinary*. One Passage in Origen, is *acknowledged* to have an *ambiguity* in it, (yet *neither way* affecting the Point in question between us,) and consequently not to prove any thing certainly: Therefore in opposition to ten thousand Passages which have *no ambiguity* in them, "let Origen (you say) be Ours again, 'till p. 202.
 "you can better make out your Title to him." But This, by the way.

In Sum. The *Father's* being Alone the *Original Fountain* of all Being and Power, and his *Supreme Authority* as such, is so *fundamental a Principle* of Religion, and "*a Truth*" Pag. 40.
Edit. 4th.
 (as Bishop Pearson expresses it) so "*Necessary*" "*to be acknowledged, for the avoiding multi-*" "*plication and Plurality of Gods;*" that *Many Primitive Writers*, before the Time of the Great Party-Divisions in the Fourth Century, expressed themselves upon This Head in such *very strong Terms*, that the followers of *Arius* afterwards, claimed them (though, I think, without sufficient reason) as Assertors of *Their Doctrine and Philosophy*, that *the Son was* (ἐξ ἑκ ὕπτων) *out of Nothing*.

Thus the *Apostolical* (1) *Constitutions* stile the Son, *That Wisdom which God Created*.

(1) Ὅπως εἰς μονήμην ἐρχόμεθα τῆς ἐκ σοῦ κτισθείσης σοφίας
 lib. 7. c. 36.

Not taking this word [*created*] in the sense we Now generally understand it, but “*using* “*it*” (as Dr. (1) *Cave* observes) “*for Any* “*manner of Production;*” and applying to the “*Generation of the Son of God*” those words of *Solomon*, Prov. 8, 22, “*The Lord possessed* “*me* [*ἐκτίσέ με, created me,*] *in the Beginning* “*of his Way.*”

In the same manner *Melito* (whom you cite, p. 140,) uses the term, *ὡς ἐκτίσας χριστὸν*. [*Cave's Life of Melito*, p. 183; and *Histor. Literar.* p. 43.] And *Hermas* (whom you cite, p. 97,) styles the Son, [Simil. 5, § 6,] *Spiritum qui infusus* (in some MSS, *creatus*) *est omnium primus*. Inasmuch that (as Dr. *Cave*, *Histor. literar.* p. 21, observes out of *Athanasius* and *Theodoret*,) the *Arians* in following times “*cited for themselves This Book.*”

Thus *Tertullian*, tho' he expressly affirms the Son to be *of the Substance of the Father*, yet calls him [*factum* (2) and (3) *conditum*]

(1) *Life of Melito*, pag. 183, 184. And thus *Eusebius*: ‘*Εὐ-
χόμενος ἐκτίσθαι αὐτὸν, ὅχι ὡς ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παρελθὼν,
τοῦτ' ὡς εἶπαι.* De Eccles. Theol. lib. 3. cap. 2.

(2) Quale est ut filio Dei, Sermone unigenito & primogenito, aliquid fuerit præter Patrem antiquius; & hoc modo utique Generosius; nedum quod innatum nato fortius, & quod infectum facto validius? Quia quod, ut esset, nullius eguit auctoris, multo sublimius erit eo, quod, ut esset, aliquem habuit auctorem. *Adv. Hermog.* c. 18.

(3) Agnoscat ergo Hermogenes idcirco etiam Sophiam Dei natam & conditam prædicari, ne quid innatum & inconditum præter solum Deum crederemus. *ibid.* And again: Habes Sophiam, prior autem abyssu genita sum, dicentem; ut credas abyssum quoque genitam, id est, factam; quia & filios facimus, licet generemus. Nihil interest, facta an nata sit abyssus, dum initium detur illi. *ibid.* c. 32.

Made and Produced : And (1) applies to him the fore-mentioned Text as in the Greek Translation, *The Lord created me the Beginning of his ways* : And (in the Passages which I have cited above, p. 285,) he makes even *Humane Souls* to be from the *Substance of God*.

Thus *Clemens Alexandrinus*, whom you cite as speaking the Highest things concerning the Son of God, yet, in allusion to the fore-cited Text, stiles him "*The (2) Wisdom which God first created*." And in other later parts of his Works, he expressed himself in such a manner, that (3) *Photius* charges him with making *the Son a Creature*; and (4) *Jerom* also mentions the same Observation, and blames *Ruffin* for pretending the Passages might be corrupt.

Origen, whom you "*scruple not*" to call *P. 197,*
 "*Yours*" even as to "*the whole Tenour*" of *199, 200.*
 him; makes *the Son* (as (5) *Epiphanius* observes of him) *to be from the Substance of the Father* : And yet at the same time he so explained himself, that *Epiphanius* in the very same sentence (5) charges him with supposing the Son to be *created nevertheless*. And

(1) *Sophiam secundam personam conditam. Primò, Dominus creavit me initium viarum in opera sua. Adv. Prax. c. 6.*

(2) *Σοφίας τῆς πρωτοκτίστη τῷ Θεῷ. Strom. p. 591.*

(3) *Τὸν ὡν εἰς κτίσµα διέγει. Cod. 109.*

(4) *Clementem quoque, — virum catholicum, scribit in libris suis interdum Dei filium dicere Creaturam. Apol. 2. adv. Ruffin.*

(5) *Ἐκ τῆς ὁσίας τοῦ πατρὸς τοῦτον ἐκτελεῖται, κτίσθαι δὲ ἄµα. Hæres. 64. c. 4.*

Jerom (1) understood his Opinion to be, that *Angels* also, and even the *Souls of Men*, (as has been before observed concerning *Tertulian*,) were of the *Divine Substance* : And that it was (2) the præ-existing *Soul of Christ*, which the *Apostle* declares (*Phil.* 2, 6,) to have been in the *Form of God*, &c. And upon the *Whole* of these Matters, *Origen* expressed in such a manner his Notion concerning the *Father's* being the *Fountain of all Being and Power*, that “*he was much censured*” (as you observe, p. 20.) “*by many of the Catho-*”
“*licks, BUI* (3) *after his own times.*” Particularly *Epiphanius* (4) thinks, *he gave occasion to the Notions of Arius*; And the same (5) *Epiphanius*, (6) *Basil*, (7) *Jerom*,
(1) *Ju-*

(1) Omnes rationabiles naturas, id est, Patrem, & Filium, & Spiritum Sanctum, Angelos, Potestates, Dominationes, cæteraque Virtutes; ipsum quoque Hominem, secundum Animæ dignitatem, Unius esse Substantie. *Epist. ad Avitum*.

(2) Animam Salvatoris fuisse, quæ — cum in formâ Dei esset, non est rapinam arbitrata æqualem se esse Deo, &c. *Apol. secunda advers. Russicum*.

(3) For *Demetrius* himself, who was *Origen's* Bishop and his great Enemy, yet commended him (*Ὁμολογῶν τὴν καθαρότητα τῆς πίστεως*) for the Purity of his Faith. *Euseb. Hist. Eccles. lib. 6. c. 7.*

(4) Ἐκ τούτων γὰρ καὶ ὁ Ἀρειος τὰς προφάσεις εἰληφε. *Hæres. 64. §. 4.*

(5) φανεράτατα τὴν οὐκ ἐν τοῦ Θεοῦ κτίσμα ἰδοιμώτισε, — καὶ τὸ πνεῦμα τὸ ἅγιον κτίσιν ἐισσηγματο. *ibid. §. 5.* And again : Ἐν πολλοῖς τόποις ἔβριμεν αὐτὸν τὴν μονοθεὴ θεὸν ἀπαλλοτριούντα τῆς τοῦ πατρὸς θεότητος τε καὶ ὁσίας, ὁμοῦ τε καὶ τὸ πνεῦμα τὸ ἅγιον. *ibid. §. 8.*

(6) Ἀδρα εἰς τὸ πᾶν τι ὁμοῦ, ἀπὸ τοῦ πνεύματος τὰς ὑπολήψεις ἐν κατασιν ἔχοντα. *De Spir. Sancto, c. 29.*

(7) Christum filium Dei, non natum esse, sed factum. — Deum Patrem esse Lumen incomprehensibile, Christum, colatione Patris splendorem esse participatum. — Filium non esse

Bonum,

(1) *Justinian*, and (2) *Photius*, plainly charge him with making the Son and Holy Spirit to be *Created Beings*. And (3) *Jerom* tells us, that he interpreted the two *Seraphim*, *Isai. 6, 3*, (which “cried one unto another, and said, “*Holy, Holy, Holy, is the Lord of Hosts;*”) to be the Son and Holy Spirit. Upon account of which and the like Notions, *Ruffin* and Others alledged, that the Works of *Origen* had been corrupted by Hereticks. But *Jerom* laughs at *Ruffin* for this Opinion, (4) and con-

Bonum, [τὸ ἀγαθόν,] sed auram quandam & imaginem Bonitatis.—*Tertium* dignitate & honore, post Patrem & Filium, asserit Spiritum Sanctum: De quo cum ignorare se dicat, utrum factus sit, an infectus; in posterioribus, quid de eo sentiret, expressit; nihil, absque solo Deo Patre, infectum esse confirmans. *Epist. ad Avitum*. And again: Dei Filium, creaturam; Spiritum Sanctum, ministrum.—Repugnat eum vel prolatum esse vel natum, nè Deus Pater dividatur in partes; sed dicit sublimem & excellentissimam creaturam voluntate extitisse Patris. *Apol. 2. advers. Ruffinum*.

(1) “Ὅτι ὁ υἱὸς καὶ τὸ ἄγιον πνεῦμα κτίσματα εἰσι. *Epist. ad Menam*.

(2) Τὸν μὲν υἱὸν ὑπὸ τοῦ πατρὸς πεποιησθαι, τὸ δὲ πνεῦμα ὑπὸ τοῦ υἱοῦ. *Cod. 58*.

(3) In lectione *Esaie*, in qua duo *Seraphim* clamantia describuntur; illo interpretante filium & Spiritum sanctum. *Epist. ad Pammach. & Ocean*. And again: Filium Dei & Spiritum Sanctum in commentariis *Esaie*, *Seraphim* esse testatus est. *Advers. Vigilantium*. Not much unlike to which, is that of *Clemens Alexandrinus*; χορευσεις μετ’ ἀγγέλων ἀμφὶ τὸν ἀγέννητον καὶ ἀνώλεστον καὶ μένον ὄντως θεόν, συνυμνῶντος ἡμῶν τοῦ θεοῦ λόγου “Thou shalt be in the “Chorus with Angels praising the Unbegotten and Incorruptible “and Only True God; God the Word joining also with us in “our Songs of Praise.” *Admonit. ad Gentes*, sub finem. Alluding perhaps to the Song of the Lamb, *Rev. 15, 3*.

(4) Illud verò quod asserunt, à quibusdam hæreticis & malevolis hominibus libros ejus esse violatos, quàm ineprum sit.—Solutus inventus est *Origenes*, ejus Scripta in toto orbe falsarentur; &, quasi ad *Mithridatis* literas, omnis veritas uno die de voluminibus illius raderetur? Si unus violatus est liber, num universa ejus opera, quæ diversis & locis & temporibus edidit, simul

contends that it was *not possible* for the *numerous* Books and *numerous* Copies of the Books of *Origen* to be corrupted in *innumerable* places. However, whatever they were in the *Original Greek*; *Ruffin*, when he translated them into *Latin*, openly (1) professes that *He himself did corrupt them* the other way in His Translation, that the *Latins* might not find any thing in them *contrary to Their Faith*. For which Falsification, *Jerom* (2) severely accuses him of *Fraud* and *Interpolation* and *Unfaithfulness*. And yet (which is very strange) even (3) *He* also at the same time acknowledges,

simul corrumpi potuerunt? *Epist. ad Pammach. & Ocean.*
And again : Si conceditur ut quicquid in libris omnium reperitur, ab aliis corruptum sit; nihil eorum erit quorum fertur nominibus. *Apol. 2. adv. Ruffin.*

(1) Cùm aliquando officinula inveniantur in Græco, ita [*collega noster*] eliminavit omnia interpretando atque purgavit, ut nihil in illis quod à *Fide nostrâ* discrepet, Latinus Lector inveniat. Hunc ergo etiam *Nos* sequimur. — Sicubi ergo *Nos* in Libris ejus [*Origenis*] aliquid contra id invenimus, quod ab eo cæteris locis fideliter & piè de Trinitate fuerat definitum; veluti adulteratum hoc & alienum aut præterminimus, aut secundum eam regulam protulimus, quam ab ipso frequenter invenimus affirmatam. *Præfat. in Lib. αὐτῶν Ἀρχών.*

(2) — fraudulenter esse translatos, & interpolata nonnulla, vel addita vel mutata. — illicò animadverti, quæ *Origenes* de patre & filio & spiritu Sancto impiè dixerat, & quæ *ROMANÆ* aures ferre non poterant, in meliorem partem ab Interprete commutata. *Apol. 1. adv. Ruffin.* *And again* : Si tu translationis servasses *fidem*, mihi necessitas non fuisset interpretationem falsam verâ interpretatione subvertere. Novit conscientia tua quæ addideris, quæ subtraxeris, quæ in utramque partem, ut tibi visum fuerit, immutaris. *Apol. 2da adv. Ruffin.*

(3) Ego callidus, qui emendavi silens quod volui; & dissimulans crimina, non feci invidiam criminoso. — Nec discretiores sumus *Hilario*, nec fideiores *Victorino*, qui ejus Tractatus, non ut Interpretes, sed ut Auctores proprii operis translulerunt.

Nuper

ledges, that *He Himself* did something very like it, and for the like reason; viz. cut off, and correct, and suppress; that the *Latins* might have the good things of *Origen*, and yet be kept ignorant of his *Errours*. And for This, he pleads the *Example* of Other Great Men.

Dionysius of *Alexandria*, (whom you cite, p. 21, 142, 197, and elsewhere,) a Scholar of *Origen*; though sufficient Apologies have been made for him by Dr. *Cave*, Bishop *Bull*, and Others, to show that he was not indeed of *Arius's* Notions; yet he expressed himself so strongly concerning the Supremacy of the Father, that *Basil* (1) understood him to mean, “ that the Father and Son were not only distinct, “ but different Substances; and that the Power and Glory of the Son, was inferiour to “ that of the Father. And besides this, he

Nuper sanctus *Ambrosius* sic Hexaameron illius compilavit, ut magis *Hippolyti* sententias *Basilique* sequeretur. *Epist. ad Pammach. & Ocean.* And again: †go ipse, quem in crimen vocas, sic septuaginta homilias ejus transtuli, & nonnulla de Tomis, ut & mala in bonorum interpretatione subtraherem. *Apel. 2. adv. Ruffin.* And again: Si igitur quæ bona sunt transtuli, & mala vel amputavi, vel correxi, vel tacui; arguendus sum cur per me Latini bona ejus habeant, & mala ignorent? Si hoc crimen est, arguatur & confessor *Hilarius*.——Sit in culpâ ejusdem confessionis *Vercellensis Eusebius*, qui omnium Psalmorum commentarios hæretici hominis vertit in nostrum eloquium; licet hæretica prætermittens, optima quæque transtulerit. Taceo de *Victorino Pictavionensi*, & cæteris, &c. *Advers. Vigilantium.*

(1) Οὐκ ἐτερότητα μόνον τῶν ὑποστάσεων τίθεται, ἀλλὰ καὶ ἐστίας διαφορὰν, καὶ διωάρειας ὕψους, καὶ δόξης παραλλαγὴν.——ὡς ὁ τῆς τοῦ πνεύματος ἁφῆς φωνῆς ἡκιστα πρεπέσας τῷ πνεύματι, τῆς προσηκουμένης αὐτῷ θεότητος ἐξορίζαν, καὶ κάτω πρὸς τῇ κτιστῇ καὶ λειτεργίᾳ φύσει συναριθμῶν. *Epist. 41.*

“ spoke

“ spoke very unbecoming Words concerning the
 “ Spirit ; not allowing him Divine Worship, but
 “ depressing him into the Number of Created
 “ and Ministring Natures.” And Athanasius
 in his Apology for him, (1) owns that he *did*
indeed use such kind of Expressions. And
 Photius chargeth him with asserting “ (2) that
 “ the Son of God is a Creature, and Made ;
 “ and that he is not by Nature the proper Son
 “ of God, but aliene in essence from the Fa-
 “ ther.” And Gennadius opposeth him, say-
 ing ; “ (3) We believe no Person in the Trini-
 “ ty to be of a created and Ministring Nature,
 “ as Dionysius the Fountain of Arianism would
 “ have it.” And Ruffin (4) says : “ There are
 “ found such Passages in the Books he wrote
 “ against the Heresy of Sabellius, that the Arians
 “ frequently endeavour to defend themselves with
 “ His Authority.” And Jerom takes Notice,
 (5) that the same thing had been observed of
 him by Others.

Gregory of Neocæsarea in like manner, (another Scholar of Origen,) commonly called *Thaumaturgus* ; though sufficient Apologies have been made for Him also by Bishop Bull

(1) De sentent. Dionys. § 4.

(2) Ποῦμα καὶ γενητὸν εἶναι τοῦ υἱοῦ τοῦ θεοῦ· μήτε ὅ ποτε ἴδον, εἰλλὰ ἔθεν κατὰ ἑστίαν εἶναι τοῦ πατρός, Cod 106.

(3) Nihil creatum aut Servius in Trinitate credamus, ut vult Dionysius fons Arii. Lib. de Ecclef. Dogmat. c. 4.

(4) De depravat. Lib. Origenis.

(5) Et Dionysium Alexandrinæ Urbis Episcopum, virum eruditissimum, contra Sabellium disputantem, in Ariannum dogma delabi. Apol. 2da advers. Ruffinum.

and Others, to show that he was not of *Arius's* Notions ; yet *Basil* (1) acknowledges, that in his disputation against *Ælian*, are to be found “ many Expressions, (such as Creature, “ Made, and the like;) which afford the great- “ est Advantage to the Hereticks ” [meaning the Eumomians] “ of these Days.” The Apology he makes for him, is, (2) that “ being “ in Dispute with an Unbeliever, he did not “ take care to speak accurately, but yielded “ somewhat to the Prejudices of the man he “ was to convert ;” or that Possibly “ he (3) “ might mean of the Humanity of Christ, “ what Hereticks understood concerning his Di- “ vinity.”

Theognostus of *Alexandria*, Another of *Origen's* Followers, (whom you cite, p. 197,) and whom (as Bishop *Bull* observes) *Athanasius* styles [*ἄνδρα λόγιον* and *θαυμάσιον*] an eloquent and wonderful man ; yet expressed himself in such a manner upon This Head, that *Photius* (4) thought he could not (without offering Violence to his Words) be vindicated from holding *Arian* Doctrines.

(1) Πολλὰς ἀν' ἑσέως ἐκεῖ φωνὰς, τὰς νῦν τοῖς ἡαιρετικοῖς μεγίστῳ ἔχον παρεχομένας· ὡς τὸ κτίσμα, καὶ τὸ πνεῦμα, καὶ εἰτε τοιοῦτον. *Epist.* 64.

(2) Ἐπειτα μέντοι τὸν ἑλληνα πείθων, ἔχ' ἡγάτο χρεῖναι ἀκριβολογέειν καὶ τὰ ζηήματα· ἀλλ' ἔστιν ὅπη καὶ συνιδόναι τῷ εἶπει τοῦ ἐναγομένου. *ibid.*

(3) Πολλὰ ὃ καὶ καὶ τῆς αἰῶνος τὸν ἄνθρωπον συναφείας, &c. *ibid.*

(4) Κτίσμα αὐτὸν ἀπεφαίνει. *Cod.* 106. *Origenis* nimium sequax, errores immiscuit pessimos ; inter SS. Trinitatis personas totidem dignitatis gradus attingens, Christumq; pariter ac Spiritum S. ad creaturarum sortem detrudens. *Cave Histor. Liter.* p. 98.

Pierius, Another of the same School, (whom you cite, p. 19,) a Man so eloquent, that (as *Dr. Cave* observes, *Histor. Literar. p. 101*,) he was called *Origen junior*; has the like accusation brought against him by (1) *Photius*.

Novatian, whom you frequently cite, wrote upon this Subject in such a manner, that *Jerom* (2) calls his Book a *Book of Heresy*.

Methodius, (whose Authority you alledge, p. 143, and elsewhere,) speaks also in such a manner, that the same (3) *Photius* supposes his Works to have been corrupted with *Arian* Passages. See also *Valesius's* Observation upon him, *above*, p. 290.

Lucian, the Martyr, (whom you cite, p. 140,) expressed himself likewise in such a manner upon This Head, that, in the Contentions of the Fourth Century, *Both Parties* claimed his Authority. See *Dr. Cave's Histor. Liter. p. 107*. and Bishop *Bull's Defens. Fid. Nic. Sect. 2. cap. 13. § 4.* and (4) *Epiphani. Hæres. 43*.

(1) Περὶ μὲντοι τοῦ πνεύματος ἐπισφαλῶς λίαν καὶ δυσσεβῶς δογματίζειν ὑποβέβηκέναι ᾧ αὐτὸ τῆς τοῦ πατρὸς καὶ ὁ υἱὸς ἀποφάσκει δόξης. Cod. 119.

(2) Hæreseos Librum. *Apol. 2. adv. Rufin.*

(3) Cod. 235, & 227.

(4) Epiphanius, speaking of This *Lucian*, and comparing him with a Modern of the same Name, thus expresses himself. Λεκιανὸς τις ἄρχαιός, ἔχ' ὁ νῦν γεγωνὸς, ὃν δὴθεν οἱ Ἀρειανοὶ ἐν μαρτυρίᾳ ἐπιψηφίζονται. Ἦν γὰρ καὶ ἔτος ὁ Λεκιανὸς (ὁ πρόσφατός, φησὶ,) προσανέχων τῇ τῶν Ἀρειανῶν αἵρεσει. There was "an Antient *Lucian*, besides Him of That Name in *Our* days, "whom the *Arians* reckon among the Martyrs: For this young "or *Lucian* was *ALSO* addicted to the *Arian* Heresy.

Alexander of Alexandria, though he expressly condemns the Notion of the Son's being [ἐξ ἑκ ὄντων] *out of Nothing*; yet he always so strenuously asserted the *Supremacy* of the Father, that the *Arians*, in a publick Letter to him, (1) *pretended* to have learnt from *Himself* their *own* Doctrine.

Lastly. *Eusebius* (whom you frequently quote;) though he expressly maintains that the Son was, ἐκ τῆς οὐσίας τῆ πατρὸς, *from the Substance of the Father*, as the *Nicene Creed* has it; and expresses his *Eternity* also in the *strongest* (2) Terms used by Any Antient Writer; insomuch that Dr. *Cave* (3) wrote a large Dissertation on purpose to vindicate him from the Charge of *Arianism*: yet so largely, so uniformly, so laboriously in All his Writings, does he maintain the ἀυθεντία, the *Supremacy* of the Father, and his being *Alone* (in the *absolute* Sense) *The One Supreme God*; styling the Son (4) *The Perfect Product of a Perfect Cause*, and (5) *The Substantial Wisdom, created* [Prov. 8, 22, according to the LXX,] *of God before all Ages*; and decla-

(1) Ἡ πίστις ἡμῶν ἡ ἐκ προγόνων, ἣν καὶ ἀπὸ Σὲ μεμαθήκαμεν. *Eriphan. Hæres.* 69, § 7. See also *Athanas. de Synod. Arim. et Seleuc. Vol. I. p. 885.*

(2) See *Clarke's Script. Doctr.* p. 283, *Edit. I.* p. 250, *Edit. 2.*

(3) *De Eusebii Cæsariensis Arianismo, adversus Joannem Clericum.*

(4) Τέλειον τελείως Δημιούργημα. *Dem. Evang. lib. 4. c. 2.*

(5) Σοφίας οὐσιωδῶς ὑφεισώσης, καὶ πρὸ τῶν αἰώνων ὑπὸ τοῦ Θεοῦ κτισθείσης. *Eclog. Prophet. apud Cave Hist. Liter. Par. II. p. 65.*

ring (1) the *Holy Spirit* to be produced [from the Father] *by the Son*; appealing to the General Doctrine of the Antient Church, and to (2) Numbers of Ecclesiastical Writings of men preceeding *Origen*, for the Antiquity of His Doctrine in This Point; that (3) *Photius*, and (4) *Jerom*, and (5) *Athanasius*, and generally (6) *Modern Writers*, treat him directly as an *Arian*, and the great Promoter of *Arianism*.

I might here add, that *Justin Martyr*, *Irenæus*, *Novatian*, and almost all the Antient Writers unanimously, express themselves in so full and clear a manner concerning the Son's being *Begotten* (whatever his *Substance* be) by the *Power and Will* [δυνάμει, βελῆ, θελήσει] of the Father, and concerning the Fa-

(1) Τὸ ὃ παλάμῃον πνεῦμα, ἔτε θεός, ἔτε υἱός, — ἐν δὲ τῇ τῶν ἀφ' οὗοῦ γενομένων — Ταῦτα μὲν ἐν τῇ καθολικῇ καὶ ἀγίῃ ἐκκλησίᾳ ὡς πρὸς τῇ τῶν θείων φωνῶν παραδίδεται τῇ μυστήρια. De Ecclef. Theol. lib. 3. c. 6.

(2) Contr. Marcell. I. 4.

(3) Cod. 9.

(4) *Eusebius*, impietatis *Arii* apertissimus propugnator. *Epist. ad Pammach. & Ocean.* And again: *Eusebii Ariatorum Principis, Apol. 2. adv. Ruffin.* And again: *Vir doctissimus Eusebius*, (doctissimum dixi, non Catholicum, nè mihi & in hoc calumniam struas,) per sex volumina nihil aliud agit, nisi ut *Origenem* suæ ostendat fidei, id est, *Arianæ* perfidiæ. Et multa ponit exempla, & hoc constanter probat. *Ibid.* And again: *Eusebii Cæsariensis*, quem fuisse *Arianum* nemo est qui nesciat. *Advers. Pelag. ad Ctesiphont.*

(5) Ὁ ὃ ἀπὸ Καισαρείας Παλαιστίνης Εὐσέβιος γράφων πρὸς Ἐφραίμην τὸν ἐπίσκοπον, καὶ ἐφοβήθη φανερώς εἰπεῖν, ὅτι ὁ χριστὸς οὐκ ἔστιν Ἀληθινὸς θεός. De Synod. Arim. & Seleuc. p. 886.

(6) Unitatem Dei in Uno Patre fervari; neque filium, multoque minus Spiritum Sanctum in ejusdem Unitatis consortium venire, clarè & multis in locis asseruat. *Montfaucon Prelim. in Euseb. in Psalm. c. 6.*

ther's Commanding [κελεύειν] and the Son's Ministering [ὑπηγετεῖν] in the work of Creation ; that many Modern Writers charge them upon This Account with using *unsound and very inaccurate Expressions*, (though in This Particular they are *invariably* uniform,) and complain of them as in This respect giving Advantage to the *Arians*. But This matter has been at large considered above.

The Use I would make of what has been said upon This occasion, is ; that though I think (as I have before said) that the Writers I have here cited were *mistaken* in their judging about *Consequences*, when they thus charged with *Arianism* the most *Learned* and most *Eminent* men the Christian Church ever had, and who in the Times they lived were universally esteemed as such ; yet This *evidently* shows, that those *Antient Fathers* had not entertained such a *confused Notion*, as you are here labouring to introduce, of “ The Creator of all Things.” For, whatever *P. 194.* *inaccuracies* of Speech they might otherwise use, and in whatever *Sublimities* of *figurative* Expression their extraordinary Piety might lead them to *Magnify* our Saviour ; yet undoubtedly, when they were to describe his *Subordination*, their Zeal would not suffer them *constantly*, it would not suffer them *ever*, to *Diminish* him by using Expressions in any degree *lower*, than what they thought *fundamentally Necessary* to secure the *Peerless Honour* of the GOD and FATHER of ALL

QUERY. XIII.

Whether there can be any Middle between being made out of nothing, and out of something; that is, between being out of nothing, and out of the Father's Substance; between being essentially God, and being a Creature? Whether, consequently, the Son must not be either essentially God, or else a Creature?

Ans. **T**HOUGH there are many Dilemma's in Metaphysicks and Physicks, and in Theology too, wherein it may be very presumptuous, and perhaps sometimes irreligious, to undertake to determine *absolutely* which part of the Dilemma is the Truth: 'Tis nevertheless undoubtedly certain, P. 202. that there cannot "*be any Middle between being made out of Nothing, and out of Something.*" But then, "*being out of Nothing,*" and "*out of the Father's Substance,*" are Both of them very different from being *Self-existent* or *Unoriginate*. The Fallacy therefore of your Dilemma, lies in the Phrase, "*being essentially God.*" For if by these words you understand (what the words *naturally* signify, and what you *must* and *ought* to mean by them, when you take them "*in the same and in as High a Sense as the Father himself is so styled:*" If, I say, by these words you mean) *having All Perfections and*
All

Q. 57.

*All Dominion absolutely in and of himself, original, underived, and independent on Any ; then your Query amounts to This : “Whether there there can be any Middle between being” the One Self-existent God and Father of all, “and being a Creature?” and “whether, consequently, the Son must not be either” the One Self-existent God and Father of all, “or * else a Creature?” To which question, the Answer you make for yourself, will serve also for Me. But if by “being essentially God,” you mean only, being derived, in some ineffable manner, not out of nothing, but “out of the Father’s Substance ;” then your Dilemma, which part soever be taken of it, is entirely wide of the purpose, and has no relation to the True and Only Question between us. For, granting that the Son is, (not, the Substance of the Father ; which the Antient Writers never say, though You sometimes do ; but) generated, as the Council of Nice believed, in some ineffable manner [*ἐκ τῆς οὐσίας τοῦ πατρὸς*] from the Substance of the Father ; yet This, neither in Any consequence of Reason, nor in the judgement of the Council of Nice, nor in the Opinion of Any Antient Writer before That time, does at all infer That Equality of Supremacy, by which you endeavour to render confused the Notion of The One Supreme God, and which indeed is the True and Only Question between Us. See above, p. 285, 301, 328.*

P. 202.

* See above, p. 301.

To amuse your Reader, you perpetually repeat the same thing. *"The only Question between us, is, whether our Creator and Redeemer be a Creature or no."* And:
"You was to find a Medium between being essentially God, and being a Creature; or else to declare in plain Terms, that the Son is a Creature." And: *"You must either own the Son to be of the same undivided Substance with the Father, or else declare him a Creature."* And: *"The Son of God is either consubstantial with God the Father, or else a Creature."* To all which, I have above given a clear and distinct Answer; p. 301, 323, 338.

"The Antient Arians (you tell us) durst not say directly, that the Son of God was a Creature. We have Creed after Creed drawn up by them, and Arius's Positions expressly disclaimed by some of them, though at the same time they Meant the same things." But 'tis a very Presumptuous Accusation of a part of the Christian Church so considerable, that *"the World (you say) was in a manner their own;"* to call them *"Arians"* and *"Successors of Arius,"* when they were not Followers of his Doctrine; and to charge them with *"Meaning"* what they did *"not say,"* and what they *"expressly disclaimed."*

You proceed *"to give the Common Reader a just Idea of the Dispute betwixt us;"* that is, by a very *unrighteous* representation, to appeal to the Prejudices of the ignorant Vulgar.

gar. “ *It should be told that you assert, tho’* P. 205.
not directly and plainly, yet Tacitly and
Consequentially, that the Maker, Redeem-
er, and Judge of the whole World, — is
Mutable and Corruptible, — has a Precari-
ous Existence, &c.” The iniquity and fal-
 sity of this sort of Consequences, I have
above shown, pag. 224. With how much
 greater justice might I here retaliate; *It*
should be told that you assert, not Tacitly and
Consequentially, but Directly and Plainly,
 (in contradiction to the First Article of the
 Creed, and to the First Commandment,) *that*
there are Many Supreme Gods, united in
One undivided Substance! But of such mutual
 Accusations, there is no End.

What you alledge concerning the Terms, P. 207.
 “ *Self-existent, unoriginate,*” and “ *necessarily*
 “ *existing;*” has been considered *above,*
 p. 253, 256, 280, 304.

What you call a “ *Subordination of Order*” *Ibid.*
 between persons *equally* Supreme, is nothing
 but *mere position of words;* or a *placing of*
Co-ordinates, constantly, in the same unvaried
Order. The *Subordination* spoken of in Scrip-
 ture, and in All Antiquity, is always a Sub-
 ordination of *Authority:* As I have already
 shown at large. *Basil* himself understood the
Subordination to be, not in mere Order of
 words, but in (1) *Honour and Dignity.* And

(1) Τάξει ἢ δεύτερος [οὐδὲς] τοῦ πατρὸς, ὅτι ἀπ’ ἐκείνης καὶ ἀξιώματι,
 ὅτι ἀρχὴ καὶ αἰτία τοῦ εἶναι αὐτοῦ ὁ πατήρ, &c. *Adv. Eunom. lib. 3. p.*
73. And again; τριτῇ: *ibid. lib. 4. p. 100.* Again: He says of the
 Holy Ghost, ἀξιώματι ἢ δευτέρου τοῦ υἱοῦ παραδίδωσιν ἵσως ὁ τῆς εὐ-
 σεβείας λόγος *ibid.*

Hilary (1) understood it to infer a Superiority of *Power and Authority* in the Father. And so did the Generality of the *Post-Nicenes* of the 4th Century: As appears from the Councils of *Sardica* and *Sirmium*. As to the term, “*inferiority of NATURE* ;” See above, p. 176.

Ibid. When you say, “*the Son is not absolutely Supreme*,” you do not (it seems) mean that he is not *absolutely Supreme* ; For, without being so, (you elsewhere tell us) he could not be “*properly God*,” he could be “*No God*” at all. But you mean only, that he “*has no separate independent existence from the Father*,” and “*is Second in Order as a Son*.” Which is abusing your Reader with what really makes no difference in the case. For *Two Supreme Gods* will always and equally be *Two Supreme Gods*, whether *separate* or *not separate*. Nor can it with any Truth or Sense be affirmed, that He who is *Second in Order* is “*not absolutely Supreme*,” if he be as *absolutely Supreme* (as “*Supreme in the strict Sense*”) as He whom you call *First in Order*.

P. 209. The absurdity of your supposing “*the word, Individual*,” to be “*a word capable of different Meanings*,” I have shown above, pag. 307.

(1) Quis Patrem non potierem confitebitur, ut ingenitum à genito, ut patrem à filio, ut eum qui *miserit* ab eo qui *missus est*, ut *volentem* ab ipso qui *obediat* ? De Trinit. lib. 3.

Your Charge of my being "*resolute in disputing against the Eternity of the Son,*" I have already answered at large, under Qu. VII and VIII.

The words next following; viz. "*an eternal Substance, not Divine, and a Son made out of it; which is what you must mean, or mean nothing:*" is a Calumny as ridiculous, as 'tis unjust.

QUERY XIV.

Whether Dr. Clarke, who every where denies the Consubstantiality of the Son as absurd and contradictory, does not, of Consequence, affirm the Son to be a Creature, ἐξ ἑκ' ὄντων, and so fall under his own Censure, and is Self-condemn'd?

Ans. **Y**OUR frequent Use of this Term, "*THE Consubstantiality,*" and pretending that Others "*deny it;*" without ever expressing *which Sort of Consubstantiality* you mean, though you well know the word has very different Significations; is extremely unfair. Sometimes, by your using the word, *individual;* you seem to mean, that the *Father* and *Son* are *individually* the *same single identical whole Substance;* that is, that they are not (1) ὁμοῶςιοι, but ταυτοῦ-
Z 4 σιοι,

(1) Ὁὐ γὰρ αὐτὸ τι ἐστὶν ἐαυτῷ ὁμοῶςιον, ἀλλ' ἕτερον ἑτέρῳ. *One and the same Being is not consubstantial to itself, but One Being*

οὐκ, μερισμὸν, ἐκκοπήματα: Which is precise
 (1) *Sabellianism*. At other times, by
 your (2) shifting from the word, *individual*,
 to *undivided*; you seem to mean that they
 are really *Two distinct and distinctly intelli-*
gent Substances, with *distinct and equally Su-*
preme independent Powers, only *inseparably*
united, or *undivided*: Which is, in plain and
 direct Terms, *Two Supreme Gods*, undivided,
 or inseparably united in metaphysical Sub-
 stance. A *Third* sense of *Consubstantiality*, is
 that which was taught at the Council of
 Nice; viz. that the Son was Begotten, by
 the ineffable Power of the Father, not [ἐξ
 οὐθέν] *out of nothing*, but [ἐκ τῆς οὐσίας τοῦ
 πατρὸς] *from the Substance of the Father*;
 without any *diminution*, *division*, or *altera-*
tion whatsoever, of the Father himself; in
 like manner as *One Fire* is lighted from *ano-*
ther, without any *Diminution* or *Division* of
 the First. And *This Consubstantiality*, which

P. 328,
329.

is consubstantial to another. Basil. Epist. 300. See also Dr. Clarke's
 Letter to Dr. Wells, p. 47. And Cudworth's System, p. 604,
 ——— 611.

(1) Certè Sabellius ipse nunquam Filium lubens dixisset Pa-
 tris *consubstantial*, sed potius *coeternum*. *Assuredly Sabellius would ne-*
ver have chosen to have called the Son consubstantial with the
Father; but would rather have styled them, Of one and the
same individual Substance. Bull. Defens. Fid. Nic. Sect. 2.
 c. I. §. 9.

(2) "An individual intelligent Agent, — one undivided
 " *intelligent Agent.*" p. 350. "The Sum of the Catholick Doctrine:
 " *The same Homogeneous Substance, and inseparability: —*
 " *Una Summa rei.*" p. 321. "The Substance might be Undi-
 " *vided notwithstanding; Which is all that Any Catholick means*
 " *by individual Substance.*" p. 463.

was never thought to infer *Equal Supremacy*, is not only not "*every where*," (as you by a direct and palpable *Calumny* affirm,) but *no where* (that I know of) "*denied by*" "*Dr. Clarke.*" Nor has he *any where* (that I can find) affirmed any thing, which, by any *Inference* or just *Consequence*, can be shown to be inconsistent with the Supposition of *This Consubstantiality*. Whatever, in this respect, the Son's *metaphysical Nature, Essence*, or *Substance* be; all the Doctor's Propositions (as far as I can perceive) hold nevertheless *equally* True. See below, on *Query XXIX.*

Your *Defense* of This Query, going wholly upon the same *imaginary* bottom, needs (I think) no further Answer.

QUERY XV.

Whether he also must not, of consequence, affirm of the Son, that there was a Time when He was not, since God must exist before the Creature ; and therefore is again Self-condemn'd. (See Prop. 16. Script. Doctr.) And whether He does not equivocate in saying, elsewhere, that the second Person has been always with the First ; and that there has been no Time, when He was not so. And lastly, whether it be not a vain and weak Attempt to pretend to any middle way between the Orthodox and the Arians ; or to carry the Son's Divinity the least higher than They did, without taking in the Consubstantiality ?

Ans. **T**HE Foundation of your Accusation in the last Query, being removed ; the Accusation you bring in *This* Query, relying wholly upon the words P. 214. [*“ must of Consequence,”*] is entirely removed also. Dr. Clarke has no where affirmed, nor does it follow (that I can perceive) from any thing he has laid down, that *“ there was a Time when the Son was not.”* 'Tis evident, I think, that the Son who was begotten, must of necessity be (as he is in Scripture constantly represented to be,) in Order of Nature, in real Order of Dignity and Authority, and not in mere position of Words, Subordinate to the Father who begat him : And

as truly so, whether the Father *begat* him of his *Own Substance*, or not ; whether he *begat* him in *Time*, or from *Eternity*.

To affirm that the Son "*has been Always*" P. 214.
 "*with the Father?*" To affirm that *the Scripture, in declaring the Son's Derivation from the Father, never makes mention of any Limitation of Time, but always supposes and affirms him to have existed with the Father from the Beginning, and before all Worlds* : To affirm moreover whatever else the Scripture any where affirms concerning this matter, and to blame Those who will presume to *intrude further into things which they have not seen* : This is not an "*equivocating*" in Dr. Clarke. But for *You* to require more ; and that, in Matters of Religion, men *must* be wise (according to their own several Fancies in Consequences of Philosophy and Metaphysicks) beyond what is written in Scripture ; this is (I think) an unwarrantable and inexcusable *Presumption*.

" *Whether it be not a vain and weak* ibid.
 "*Attempt to pretend to any middle way between the Orthodox and the Arians,*" is not material to determine. Between *Your* Notion, [*viz.* that there are *Three Supreme Gods inseparably united in one metaphysical Substance,*] and the *Arian* notion [*viz.* that *the Son and Spirit are Creatures made out of Nothing, made in Time ;*] there is, I think, a very obvious and *Orthodox* Medium, [*viz.* that there is *One Supreme God and Father of All, from whom the Son was in an ineffable*
man-

manner Begotten, and the Holy Spirit Sent forth ; and whose Will the Son and Spirit as perfectly and perpetually fulfil, as a Man's own Hands (supposing they were intelligent Agents) execute the Will of the Man.

P. 114. Concerning your Use of This Phrase, "THE Consubstantiality;" I have spoken above, p. 343.

P. 215. But still you will have the Doctor to "deny the Eternity of the Son: He denies it by plain Consequence, in supposing the Son to be Out of Nothing, as was shown under the last Query." I answer; Under your Last Query you have shown no such thing. The Doctor supposed nothing of what you fancy him to have supposed. Your Consequence therefore, is no Consequence; and your Accusation, a mere Calumny.

But you insist upon it, that if the Son be not Eternal in such a Sense, as evidently makes him as really underived, unoriginate, unbegotten, as the Father himself; 'tis "no eternity" at all; 'tis "only telling us, in a round-about way, that the Son is not Eternal." If the Generation of the Son be at all an Act of the Father, (that is, if the Father begat the Son at all,) the Son, you will needs have it, cannot be Eternal: This is evidently the Result of your Argument. "He was made in Time, (you say,) if he was made at all." The Argument, in the manner you here direct the stress of it, holds equally Thus: He was Begotten in Time, if he was Begotten at all. Again: "One Mo-

ment

"ment of Time, (you say,) for the Father
"to be Prior, and to Will the Existence of
"the Son, would have contented the Arians:"

Is not the Argument exactly the same *Thus* ;
One Moment of Time, for the Father to be
Prior, and to Will the BEGETTING of the
Son, &c? To tell you, that God does not
want One Moment of Time ; that an eternally
Active Being, could Act eternally ; is by no
means satisfactory to you. Nothing will do,
but denying the "Begetting of the Son"
to be at all an "Act of the Father." Which
is, I think, denying both the Father and the
Son.

You proceed: "Many of the Antient Ari- P. 219,
"ans, when accused, &c." And, "It was 220.
"frequent with the Arians, to deny the Son
"to be Out of Nothing, or even to Anathe-
"matize those that should affirm it." And
again: "The Antient Arians condemned those
"that should presume to say, that there was
"a Time when the Son was not." What is
this, but only telling your Reader, that in
former times, as well as in the present, weak
and passionate men calumniated their Bre-
thren, and threw about the odious names of
Arian, and the like, sometimes without Truth
and Justice?

Your assertion, that "there is certainly no P. 223,
"Medium betwixt Orthodoxy and Arianism;" 224.
has been considered above, p. 347.

Concerning "there being no Medium be- ibid.
"tween God and Creature," See above, p.
301, 323.

P. 224. Concerning your perpetual repetition of this phrase, "*THE Consubstantiality*"; see also above, p. 343.

P. 225. Your next Observation deserving Notice, is, that Dr. Clarke's "*Scheme has been condemned, near 1400 Years ago, by a very wise, numerous, and unbiassed [viz. the Nicene] Council.*" And that "*he cannot justly cite any Catholick Post-Nicene Writer (nor indeed Ante-Nicene,) as certainly favouring his MAIN Doctrine.*" Just on the contrary, 'tis certain that not *One* of all the Doctor's *Propositions* was condemn'd at the Council of *Nice*, either directly, or by Any just Consequence. The *MAIN Doctrine* he insists on, is; that there is (as the Scripture expressly declares) but *One God and Father of all, who is above all*: Which is the Foundation and first Principle of *Christianity*, and the first Article of the *Nicene Creed*. And that the Son, our Lord Jesus Christ, (whatever is his *Metaphysical Nature or Substance*,) is *Subordinate* to the Father in *Authority, Dominion, and Worship*. On *These* only (whatever other Points may, or may not, be *possible* or *True* in Speculation,) depends all *Christian Duty and Practice*. In *These* Points the *Scriptures* are *full, clear, and express* throughout. In *These*, all *Ante-Nicene* and *Nicene* Writers unanimously agree: And generally the greatest part even of the *Post-Nicenes* too. And the most *numerous, Orthodox, and Catholick Councils, of Jerusalem, Sardica, Sirnium, and others, professedly taught*

taught this Doctrine. Nor have you produced any one Passage of any one Writer even for the first 400 years, that agreed or taught with you, that the Son and Holy Spirit were *The One Supreme God, or Equally Supreme with the Father in Authority, Dominion and Worship.*

You add: "*The Church of Christ has been* P. 227.
" in possession of the present prevailing Doctrines,
" at least for 1400 Years." I take it for granted, that by "*the present prevailing Doctrines,*" you mean *your own* Scholastick Notion. Now, not to take notice that you yourself elsewhere observe concerning men of a different opinion, that there was a time (within the compass you speak of) "*when the World was in a manner* P. 202.
" their own." 'tis sufficient here to reply, that whenever you speak of *individual Substance or Essence*, if thereby you mean one really individual or singular existent *Essence*, Dr. Cudworth will show you (p. 604) that That Doctrine "*seemeth not to have been*
" owned by Any publick Authority in the Chri-
" stian Church, save That of the Lateran
" Council only: That no such thing was ever
" entertained by the Nicene Fathers, &c." But if by "*individual*" you mean not really individual, but only undivided, (see above, p. 307, 343,) your Notion then is manifest Polytheism, [*Many Supreme Gods inseparably* P. 328.
329.
united;] and is altogether inconsistent with that real Supremacy of the Father, which Bishop Pearson and Bishop Bull have largely shown

shown to be the Doctrine of the *Modern Church*, as *Eusebius* has largely shown it to be the Doctrine of the *Antient Church*. But after all, the question is not about *Doctrines* “*in Possession*,” but about the *Doctrine of Scripture*.

- P. 227. But, to obviate this, you add: “*All you have to say, turns only upon your misconception of, I should say, Equivocation in, the word Individual; which, you must needs know, we understand not in your Sense of it, unless we are weak enough to suppose Father and Son to be One Person.*” The Absurdity of supposing the word, *individual*, to have different Senses, I have shown *above*, p. 307. And that, according to *Your Notion*, the “*Father and Son*” must of necessity either “*be One Person*” or *Two Supreme Gods*, is really very evident. For, *Person* and *Intelligent Agent*, being (as you yourself * acknowledge) the same: *Two Supreme Persons*, being either *Two Supreme intelligent Agents*, must of necessity be *Two Supreme* (however undivided) *Gods*; or being but “*one undivided intelligent Agent*,” they must consequently be but *one undivided Person*. They must either be *Two Supreme Gods in Person*, however *undivided in Substance*; or else they must be but *one undivided Person*, absolutely *one only intelligent Agent*. Both these Notions, the one *Sabellianism*, the other *Tritheism*, you frequently run into by Turns; and *one* or the *other* of them, is always the immediate and necessary Consequence of what you affirm. See below on *Query 29*. “*If*
- * P. 350.

“ If we use (you say) the word Production P. 227.
 “ at all, we always take care to explain it to a
 “ GOOD Sense; and never once imagine,
 “ that the eternal Generation is a temporary
 “ Production.” But I am afraid your Good
 Sense of the word, is No Sense at all. For
 Production, whether Eternal or Temporary,
 whether from the Father’s Substance or not, is
 still equally a Production of the Person produ-
 ced, and inconsistent with his being The One
 Self-existent God.

Your mentioning “ Objections against THE P. 228.
 “ Doctrine of the Blessed Trinity,” is an un-
 righteous misrepresentation. For the Objectors
 you mean, are not pleading against, but for
 THE Doctrine of the Blessed Trinity, against
 Scholastick imaginations.

To conclude : “ Let men have patience (you Ibid.
 “ say) ’till they are able to find out a truer and
 “ a juster Scheme, and to clear it of all consi-
 “ derable Difficulties.” The true and just
 Scheme, and Already clear of all Difficulties,
 is, to build no PRACTICE but upon ex-
 press Command, and to speculate about THE-
 ORIES at Leisure.

QUERY XVI.

Divine Worship due

<i>To the one God.</i>	<i>To Christ.</i>
Thou shalt have no other Gods before me, <i>Exod. 20. 3.</i>	They worshipped him, <i>Luke 24. 25.</i>
Thou shalt Worship the Lord thy God, and him only shalt thou serve, <i>Matth. 4. 10.</i>	Let all the Angels of God worship him, <i>Heb. 1. 6.</i>
	That all Men should honour the Son, even as they honour the Father, <i>John 5. 23.</i>

Whether by these (of the first Column) and the like Texts, Adoration and Worship be not so appropriated to the one God, as to belong to him only?

P. 229. *Ans.* **T**HERE are *Two* fundamental Errors, which run thro' the *Whole* and *every part* of your Reasoning upon This and the following Query.

The *First* is; that your *Whole* Argument tends to prove, (not against *Me*, but against the very Notion of *Christianity in general*;) that there neither is, nor can possibly be, any such thing as *Mediatorial Worship* at all: And that, not only the *Heathen* fictitious Deities, and the *Popish* Saints and Angels, are *idolatrous* Objects of Worship, because appointed by *Human*

mane invention ; but that even *God himself* is absolutely præcluded from all *Right* of appointing *Any Person* to be *Mediatour*, and to be *adored with Any Adoration at all* in *That capacity*, who has not *absolutely in Himself*, before he *intercedes* or *mediates*, the very same *inherent independent Right* of doing every thing by his *own original Authority*, as *God the Father himself* has, to whom the *Intercession* or *Mediation* is made ; nay, even the very same *Right and Authority* to *send the Father* to have been *Mediatour*, as the *Father* had to *send Him*. Which is directly contrary to the Doctrine of the Whole New Testament, and of All Antiquity.

The *Second* is ; that though your *Conclusion* always supposes the Father and the Son to be Two real Persons, yet your *Premisses* drawn from Texts of the Old Testament are directly pointed to prove (if they prove any thing at all,) that Christ is, not the *Son of the Father*, and *most High in the Glory of the Father*, but that he is Himself *That One God and Father of All, who is above all* : Which is what the Person represented in those Texts of the Old Testament, declares *Himself*, [*Himself personally* ; not his *Nature, Essence, or Substance*, but *Himself* always in most express personal Characters] *ALONE* to be. See, *A Modest Plea*, &c. p. 133, &c.

The *πεῖσμα* *ἰεῦδος*, the Ground and Foundation of all your Mistakes in this Matter, I think, is This ; that you suppose “ *all religious* P. 247.
A a 2 “ *Worship*

“Worship to have One Meaning, One Signifi-
 “cancy, One Object, viz. the Divine NA-
 “TURE, whether subsisting in One Person,
 “or more.” That is; that, not God Himself,
 but the (1) NATURE of God, is the Ob-
 ject of Worship. Than which, nothing (I
 think) can possibly be more absurd. For ’tis
 self-evident (if any thing can be Self-evident)
 to common Sense, that not NATURE, Es-
 sence, or Substance, but PERSON only; not
 Person in general, but individual living Person
 only; can be Any Object of Worship, Prayer,
 Praise, or any other Application whatsoever.
 Whenever [τὸ Θεῖον] the Deity or Divine Na-
 ture is spoken of as an Object of Adoration,
 P. 251. ’tis not by way of “ACCURACY” (as you
 absurdly pretend,) but on the contrary by a
 Figurative way of speaking, put for [ὁ Θεός]
 God himself; just as we say the King’s Majesty,
 not to signify the Majesty of the King, but
 The King himself. And in Scripture, as well
 as in common Reason, there is never once the
 least Hint given, that Nature, Essence, Sub-
 stance, or any thing else but individual Per-

(1) In your Sermons, you explain your self upon this Head
 after the following manner. “A CONFUSE general Per-
 “ception of some kind of Priority of Order, is sufficient to all
 “the Purposes of Faith or Worship.—Properly speaking, He
 “or Him are no more applicable to a divine Person, than She or
 “Her,—It or That,—They or Them,” [speaking of the
 one True God.]—For, no good Reason “can be given, why
 “the word God may not be used in a large indefinite Sense,
 “not denoting any particular person; just as the word Man is often
 “used in Scripture, not denoting any particular Man, but Man in
 “general, or Man indefinitely.—So the word God may
 “sometimes signify All the divine Persons, &c.” p. 142, 144.

son,

son, is or can be at all the *Object* of *Worship*, or of any *Application* whatsoever. 'Tis evident in every one of the Texts both of the Old and New Testament which you alledge, that the Characters are *Always* expressly *Personal*. *Thou shalt have no other Gods besides ME* [personally,] *Exod. 20, 3. Thou shalt fear the Lord thy God, and serve HIM, Deut. 6, 13. Thou shalt fear the Lord thy God, HIM* [personally again] *shalt thou serve, ch. 10, 20. Thou shalt Worship the Lord thy God, and HIM only, [not, his Substance, but, his Person, HIM only] shalt thou serve, Mat. 4, 10.*

Since therefore, both necessarily in the nature of the thing itself, and evidently in the language of Scripture, nothing but *individual living Person* only can be any *Object* of *Worship*: Let us consider now, what the Consequence of This will be. If it be true, (as you pretend,) that there is not in Scripture “*a Syllable about Prayer Absolute and Relati-* P. 236.
“*tive;*” and that “*No distinction of Worship,* P. 247.
“*mediate and ultimate, was ever intimated*” there: It manifestly follows, either that *Jesus Christ*, the Son of God, is *Himself* That *One God and Father of All*, That *One I*, That *One Me*, That *One Him*, That *One Person*, to whom *ALONE* the Scriptures of the Old Testament expressly declare *Worship* to belong; or else it will follow, by *Your* Principles, that he ought not to be worshipped at all; nay, that the Father has no Right to command him to be worshipped with *Any* *Worship*.

That the Texts of the Old Testament relate not to an “indefinite” Person, but *definitely* to the Person of God the Father, is most evident from the whole Tenour of the New Testament referring thereto. My Father,——of whom you say that He is your God, Joh. 8, 54. The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorify’d HIS Son Jesus, Acts 3, 13. Father,——— This is Life eternal, to know Thee the only true God, and Jesus Christ whom Thou hast sent, Joh. 17, 3. To us there is but one God, the Father, 1 Cor. 8, 6. One God and Father of all, Ephes. 4, 6. The Direction of our Lord, is; When ye pray, say, Our Father which art in Heaven, Luk. 11, 2. For the Hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth; For the Father seeketh such to worship Him, Joh. 4, 23. To which agreeth the Advice and Practice of the Apostles: That ye may with one Mind and one Mouth glorify God, even the Father [or, the God and Father, τὸν θεὸν καὶ πατέρα] of our Lord Jesus Christ, Rom. 15, 6. For this Cause I bow my Knees unto the Father of our Lord Jesus Christ, Ephes. 3, 14.

The Person of the Father therefore being thus evidently declared, both in the (1) Old

(1) Τέτοις δὲ ἔν παραλαβὼν ὁ καθηγμένον καὶ προσώτης ἀπάντων ὁ θεὸς λόγος, ἐπὶ τὴν μόνον ὁ πατὴρ, αὐτοῦ δὲ ὁ ὕψις, θεοσκεῖται ἀνεκαλεῖτο. τῶν ὁραμένων ἀπάντων ἀνωτάτω, ἐπὶ τὴν τε ἑρανοῦ καὶ πάσης γενεῆς ἐσῆς, τὴς ἐπὶ τῆς κρείμα καὶ πρὸς ἀνεκαλεῖται, μένει

Old Testament and in the New, to be Alone the original Object of Worship, as being the Sole Fountain both of all Perfection, and of all Authority and Power ; 'Tis Demonstration that no Other person (since no other Person can be *That One God and Father of all*) can possibly have Any Right to be worshipped, if the Father has no Right to appoint that he should be worshipped. *As certainly* therefore as Any Worship at all is in the New Testament given to Christ the Mediatour of the New Covenant, *so certainly* is your Assertion false, that “ *the fundamental Rule of religious* P. 243,
“ *Worship, is, to worship God only, and not* C^o 232.
“ *Any Respect*] *whomsoever, besides, God shall*
“ *appoint to be worshipped :*” That “ *No Di-* P. 247,
“ *stinction of Worship, Mediate and Ultimate,* C^o 236.
“ *absolute and relative, supreme and inferiour,*
“ *was ever intimated ;*” That “ *neither the* P. 243.
“ *Law nor the Prophets, neither Christ nor*
“ *his Apostles, ever intimated any Thing like*
“ *it.*”

The *very Texts* which you alledge to prove P. 229.
that Christ is the *Supreme and Ultimate*, not *Mediate*, Object of Worship ; are themselves

τε αὐτοῖς τὸν ἀγόμενον καὶ τῶν ὅλων ποιητὴν θεὸν τὸν ὑψίστον παρα-
διδούς ἐντεβεῖν. “ The Word of God, who is the Guide and
“ President over all Things, brought them (*the Jews*) back
“ to the Worship of the Father only, who is the most High,
“ far above all Things that are visible, far above Heaven and
“ every thing that is made ; gently and meekly inviting those
“ who obeyed him, and teaching them that the Unbegotten
“ and most high God, the Maker of the Universe, was the
“ only Object of their Worship.” *Euseb. Dem. Evang. lib. 4;*
c. 7. P. 157.

on the contrary a full and direct Evidence of *Subordinate, mediate, or relative Worship.* *Heb. 1, 6, When he bringeth in the first-begotten into the World, he saith, And let all the Angels of God worship him: worship him, not as Supreme, but by the Command of the Father.* So it follows, *ver. 9, Thou hast loved righteousness, and hated Iniquity; Therefore God, even Thy God, hath anointed thee with the Oil of gladness above thy Fellows.* Again: *p. 229. When he saith, Job. 5, 23, That all men should honour the Son, even as they honour the Father; he adds, He that honoureth not the Son, honoureth not the Father which hath SENT him.* This Honour, or religious Worship, is in the foregoing Verse expressly founded on This, that *the Father hath COMMITTED all Judgment to the Son.* And the Reason is given, *ver. 27, He hath given him Authority to execute Judgment also, BECAUSE he is the Son of Man.* Plainly pointing to that Prophecy of *Daniel, ch. 7, 13. I saw in the night-visions, and behold one like the Son of Man came with the clouds of Heaven, and came to the Antient of Days, and they brought him near before him; and there was given him Dominions and Glory and a Kingdom, that all People, Nations and Languages, should serve him; His Dominion is an everlasting Dominion which shall not pass away, and his Kingdom that which shall not be destroyed.* The Service, Honour, or Worship here mentioned both in the Prophecy and in the Gospel, being found-
ed

ed on a Dominion, Glory, and Power of Judgement, which was not *original* or *underived*, but *Given* and *Committed*; evidently shows that it is a Worship which cannot (without manifest Absurdity) be given at all, much less "*appropriated, to the One*" Supreme *God*;" a Worship, (though in the face of the whole Gospel you presumptuously *deny* there can be any such thing at all,) "*relative, mediate,*" subordinate; a Worship of the Son, *To the Glory of the Father*; an Honouring of the Son, to the *Honour of the Father which Sent him.*

P. 229.

P. 236,
247.

Whatever is the *Metaphysical Nature, Essence* or *Substance* of the Son of God, yet his *Worship* in Scripture is never intimated to be founded upon *That*, but *in Fact* it is *There* always ascribed to him as being *Mediatour*; ascribed, not as *Supreme*, but as by the *Appointment* and *Command* of the Father; ascribed, not as *ultimate*, but as tending finally to the *Glory of God the Father*. *There is one God, and one Mediator between God and Men, the Man Christ Jesus*, 1 Tim. 2, 5. *Wherefore he is able to save them to the uttermost that come unto God By him, seeing he ever liveth to make Intercession for them*, Heb. 7, 25. *Ask the Father in my Name*, Joh. 15, 16. *I thank my God through Jesus Christ*, Rom. 1, 8. *We have Peace with God, through our Lord Jesus Christ: By whom also we have Access by Faith*, Rom. 5; 1, 2. *Through him we Both have an Access, by one Spirit, unto the Father*, Ephes. 2, 18. *Giving*

ving Thanks always for all Things, unto God and the Father, in the Name of our Lord Jesus Christ, ch. 5, 20. Whatsoever ye do in Word or Deed, do all in the Name of our Lord Jesus, giving Thanks to God and the Father By him, Colos. 3, 17. By him therefore let us offer the Sacrifice of Praise to God continually, Heb. 13, 15. That God in all Things may be Glorified through Jesus Christ, 1 Pet. 4, 11. Who being in the Form of God,——took upon him the Form of a Servant,——and became obedient unto Death;——Wherefore God also hath highly exalted him, and given him a Name above every Name, that at the Name of Jesus every Knee should bow,——and that every Tongue should confess that Jesus Christ is Lord, To the Glory of God the Father, Philip. 2 ; 6——11. When he bringeth in the first-begotten into the World, he saith, and let all the Angels of God worship him, Heb. 1, 6. Unto him that loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father, [or, to his God and Father, τῷ Θεῷ καὶ πατρὶ ὑμῶν,] to him be Glory and Dominion for ever and ever, Rev. 1 ; 5, 6. And they sing a new Song, saying, Thou art worthy;——for thou wast slain, and hast redeemed us to God by thy Blood.——Worthy is the Lamb that was slain, to receive Power and Riches and Wisdom and Strength and Honour and Glory and Blessing, Rev. 5 ; 9, 12. Glory be unto him that sitteth upon the Throne, and unto the Lamb, ver. 13.

Is it possible, a man that ever read these Texts, should seriously assert. that "*in Scripture there is not a Syllable about Absolute and Relative, Supreme and Inferiour Prayer?*" P. 236.
 That "*neither the Law nor the Prophets, neither Christ nor his Apostles, ever intimated anything like it?*" And that "*No Distinction of Worship, MEDIATE and Ultimate, was ever intimated?*" P. 243.
 Is That Worship NOT MEDIATE, which is paid to the Mediator, as Mediator; and which, the Scripture so expressly declares, terminates not ultimately in him, but Through him To the Glory of the Father? P. 247.

The Worship of the one God and Father of all, is founded Principally in That, which you (differing herein from All Antiquity) are never pleased to mention at all in This Argument; viz. his *Supreme, independent, original, underived Power and Dominion; his having all Perfections and all Dominion absolutely in and of Himself, original, underived, and independent on Any.* Which are "*such Reasons as*" P. 246.
 not only "*exclude all Creature-worship,*" not only "*exclude all Creatures;*" but they are Reasons "*why HE, and HE ALONE, in*" P. 232.
 "*opposition to ALL OTHERS,*" [to All Others whatsoever,] "*is to be worshipped*" with That Worship, which HE in the Texts expressly appropriates to Himself (always in personal Terms to Himself) Alone. Your "*In-*" P. 235,
 "*ference*" therefore from my affirming "*absolute, Supreme, ultimate, sovereign Worship, to*" P. 236.
 "*be*"

“ *be appropriated to the Person of the Father only, as The One God;*” ought to be, not that “ *relative inferiour Worship may be paid to the Creatures;*” but that, if Any Worship is commanded to be paid to Any other person whatsoever, (whether *created or not created, whether generated, or emaning, or in what manner soever deriving from the Father of* All,) it can be no other than “ *relative*” or “ *mediate*” Worship, tending ultimately to the *Glory of the Father*. And the True Argument, according to Your Principles, is not *This* only, (as you are pleased fallaciously to put it;) “ *if the Son of God is a Creature, he is not to be worshipped;*” (for the Question does not depend upon the *Manner how* he exists from the Father :) But your *True Argument* lies Thus: There being no such thing as “ *Mediate Worship,*” therefore if the Worship of the Son be any more Mediate *To the Glory of the Father*, than the Worship of the Father is Mediate *To the Glory of the Son*, the Son ought not to be worshipped at all. And indeed, most evidently, your Whole Reasoning under This Query, tends only to prove, that the Son of God, if he is not (what ’tis impossible he should be,) That *ME*, That *PERSON*, mentioned in the First Commandment, and in your other Texts; he ought not to be *worshipped at all*. This is constantly the *just and only Inference* of your Argument. Which you unfairly and weakly endeavour to conceal, sometimes by putting the

the complex Term [*“Being”*] as distinguished from [*Person,*] in those places where the Texts themselves expressly make use of *Personal Terms only* : And sometimes by putting the words [*“All Creatures”*] and [*“the Creatures”*] and [*“a Creature”*] and [*“any Creature,”*] where the Texts expressly denote *All Persons whatsoever*, besides *Him* who There speaks : And sometimes by using the word [*“God”*] in a *complex general* Sense, *“just as the word (Man) is often used, not to denote any particular Man, but Man in general :”* Whereas the whole Scripture constantly speaks of *God* in the *personal* expressions, *He* and *Him*. Which Expressions, you presumptuously say, *“are inconvenient, as not taking in all that we apprehend of the One True God.”* But surely it would have been more modest, to have rather suspected your own *Notion* as *“inconvenient,”* for not agreeing with the *constant* and *invariably uniform* Expressions of Scripture.

P. 230,
231, 235.

P. 232,
233, 235,
247, 252.

P. 233,
234, 243,
244, 246.
And Ser-
mons, p.
144.

Sermons
p. 143.

P. 235.

I proceed now to your Observations from *Antiquity* : Only first taking Notice, that you charge me with a *“Mistake”* and with a Design to *“slip over a Difficulty,”* by putting *“Honour, an ambiguous word, instead of Worship and Adoration.”* But does the word, *Honour*, in *Job. 5, 23*, (one of the Texts before us,) mean no more than *Civil Respect and Esteem* ? If it *does not*, why did you alledge it to found the *Worship* of *Christ* upon it ? If it *does*, why do you blame me for using
a Scrip-

a Scripture-Word, by which, you could not but see, that, in the Application of it, I meant the same as *Worship*?

P.248, &c. The *Antients* you cite, declare indeed that *God Alone is to be worshipped*. By which word *God*, in every one of the Passages you alledge, is evidently meant *The God and Father of all*; who, in your First Passage, is stiled (1) *The only God*. In the Second, (2) *The Maker and Lord of all*. In the Third; (3) *God, who is the Very and True God*. In the Fifth, (4) *The One God*. In the Seventh, (5) *The one only God, who is truly Supreme over all*. In the Eighth, (6) *The Lord God, whom only we are to serve*. In the Ninth, (7) *The Maker of all things, whom only we ought to adore and admire and worship*. In the Last, (8) *The Unoriginate Nature of God*. For these Antient Writers, as they frequently say that *God only* is to be worshipped; so they no less frequently say, that the *Father only*, or that *The One God and Father of All* is *Only* to be worshipped, or that *He only* is to be worshipped *through Jesus Christ*. From whence they never

(1) Τὸν μόνον θεόν. Just. Mart. Apol. 1. c. 21.

(2) Τὸν ποιητὴν αὐτῶν, καὶ δεσπότῃν. Athenag. P. 56.

(3) Θεῷ ᾧ, τῷ ὄντως θεῷ καὶ ἀληθεῖ. Theophil. P. 30.

(4) Quod colimus, deus unus est. Tertull. Apol. c. 17.

(5) Ἐνα μόνον σέβειν θεόν, τὸν ὄντως ὄντα παντοκράτορα. Clem. Alex. P. 825. Edit. Ox.

(6) Dominum Deum tuum adorare oportet, & ipsi soli servire. Iren. P. 310. Edit. Benedict.

(7) Προσκυνεῖν καὶ θαυμάζειν καὶ σέβειν καὶ μόνον τὸν ταῦτα πεποιηκότα. Orig. adv. Cels. P. 158.

(8) Τὴν ἀγενήτην τοῦ θεοῦ φύσιν. Orig. adv. Cels. P. 189.

infer, as you do, that Christ is either *That One Supreme God*, who *Alone* is to be worshipped; or else, that he ought *not* to be worshipped *at all*. They thought, on the contrary, that the Worship of *The one God only*, was very consistent with his appointing a *Mediator*, *Through* whom, as an *eternal High Priest* and *living Intercessor*, they might and ought (*οὕτως βελόμηναι*, as *Justin Martyr* has it; *because God had commanded them so to do*;) to offer up their Prayers and Praises to the *one God and Father of all*. Origen particularly, whom you *here* refer to, has explained himself to this purpose in the *fullest* and *most distinct manner* possible. See the Passages *below*, under the *Following Query*; and in *Dr. Clarke's Scripture-Doctrine*, p. 121, 325, 326, *Edit. 2d.* And p. 356, *Edit. 1st.* P. 250.

QUERY XVII.

Whether, notwithstanding, Worship and Adoration be not equally due to Christ; and consequently, whether it must not follow that he is the one God, and not (as the Arians suppose) a distinct inferior Being?

Ans. **T**HE Personal words, *HIM ONLY* shalt thou serve, (as I observed upon the foregoing Query,) are as expressly exclusive of any Other distinct Person, either *inferiour* or *equal*; as they are of any,

P. 252. any “*distinct inferiour [or equal] Being.*” If therefore “*Worship and Adoration be equally due to Christ,*” as to the Father; it will follow unavoidably from *Your Principles*, that he can no more be a distinct Person than a distinct Being; but must be *That HIM, That ME, That very individual Person*, who, in the Texts referred to, excludes *All Others*, (all other Persons expressly, as well as Beings,) from being what He there declares *Himself Alone* to be.

P. 252. Again. If “*Worship and Adoration be EQUALLY due to Christ*” as to the Father; and “*Worship is Always of the SAME Import and Significancy;*” and there is
 P. 254,
 C. 253. “*No distinction of Worship, Mediate and Ultimate:*” Then the Son is no more worshipped Mediately *To the Glory of the Father*, than the Father is worshipped Mediately *To the Glory of the Son*. Which whether it be indeed the Doctrine of the *New Testament*, I leave the Reader to judge.

P. 253. You alledge, that “*Worship is offered to the Father, not for the recognizing his Personal Properties, as he stands distinguished from the Son and Holy Spirit; but his Essential Perfections common to all.*” That is to say: No Worship at all is paid to the Father Himself, but to the *Essence or Substance* of the Father. And the same Distinction of *Personal* and *Essential*, you again repeat, pag. 349, 354, 371. I answer: I have already shewn, and 'tis obvious to common sense, that all *Worship* necessarily in the Nature
 of

of the thing is *Personal*. Not *Nature*, *Substance*, or *Essence*, or any other *Abstract* whatsoever; but *Person* only, or *individual intelligent Agent*, as being *intelligent*, and as having *Dignity*, *Power*, *Authority* and *Goodness*, can be capable of being an *Object* of *Worship*. Every Act of Duty, Respect, Honour or Worship, is evidently, in the very Nature of Things, entirely *Personal*; corresponding to the individual *Power*, *Dominion* or *Authority*, of the respective Person to whom it is paid. Your distinction of *personal* and *essential*, is excellently *exposed* by the Learned Bishop *Pearson*, upon the First Article of the Creed.

“ In vain (*says he*) is that *vulgar Distinction* applied unto the Explication of the Creed, whereby the Father is considered both *Personally* and *Essentially*; *Personally* as the first in the glorious Trinity, with Relation and Opposition to the Son; *Essentially*, as comprehending the whole Trinity, Father, Son, and Holy Ghost. For that the Son is *not* here comprehended in the Father, is evident, not only out of the Original and Occasion, but also from the very Letter of the Creed, which teaches us to believe in *God the Father*, and in *His Son*. For if the Son were included in the Father, then were the Son the Father of himself.” *Pag. 32. Edit. 4.* But the Son, you say, “*has ALL the same essential* Per-

“ *fections which the Father hath;*” and is “*equal in ALL those Respects, for which* Worship is due to the Father himself; equally

P. 253i

P. 254.

“*divine, equally eternal, &c.*” To make good your Assertion, it was necessary you should have added, *equally Self-sufficient, equally Self-existent, equally having All Perfections and All Dominion absolutely In and Of Himself, original, underived, unbegotten, independent on Any.* Or, are These None of “*ALL those Respects, for which Worship is due to the Father himself?*”

P. 254. “*As to the Subordination of Persons; That (you add) is of Distinct consideration.*”—

P. 263. “*In SOME Sense, every thing must be refer-*

P. 265. “*red to the Father.*”——“*A Subordination in SOME Sense &c.*” Your Inconsistency in all This, I have largely shown above, pag. 317, 318, & *passim*.

P. 254. Your next Observation, is very unreasonable and unchristian. I “*have (you tell me) many Things to say, in HOPES to lessen the Honour and Worship attributed to the Son in holy Scripture: But unless*” I “*could prove that no Worship at all is to be paid to him,*” I “*prove nothing.*” I pray God forgive you the Injury you here do me. I have no *Hopes*, no *Concern*, but to maintain the *Honour* of the *Father*, as maintained in Scripture; and to ascribe to the *Son* all the *Honour, Worship* and *Glory*, that the *Scripture* any where ascribes to him. *You*, on the contrary, I am very sure, *say many Things*, (not “*in Hopes to lessen?*” God forbid; but) which do by necessary Consequence lessen the *Honour, Worship* and *Supremacy*, of the *One God and Father of all*, reserved to him in Scrip-

Scripture. Your whole Reasoning, tends to confound the *Persons* and the *Worship* of the *Father* and the *Son*. And the *Worship* of *Christ* our *Mediator and Intercessor* with the *Father*, if it be (as it cannot but be) *Mediate Worship To the Glory of the Father*, ought Phil. 2, 11; not (it seems) to be *Any Worship at all*. Now whether *I*, who maintain the *Worship* of the *Son* in every *Form and Expression* and (I think) in every *Sense* in which the *Scripture* attributes *Worship* to him; or *You*, who regard not the *Scripture-Forms and Examples* of *Worship*, but build your *Notion* of religious *Worship* upon *Metaphysical Speculations* which the *Scriptures* never mention in *Any Precept* or *Example* of *Worship*: Whether (I say) *You* or *I*, do most in *Reality* lessen the *Honour and Worship* of the *Son of God*, let every intelligent *Reader* judge.

But you ask: Does not "*the Honour of*" P. 255;
 "*Either, redound to Both? redound to the*" 263.
 "*Glory of Both?*" And when our *Saviour* prays to the *Father*; "*Father, glorify thy*
 "*Son, that thy Son also may glorify thee:*
 "*How familiar, how EQUALLY concern-*
 "*ed, as well for his own, as his Father's*
 "*Glory!*" In return, I also ask: Have then
 Those words of our *Lord* *No Meaning?* *I*
honour my Father: I seek not mine own Glory:
If I honour myself, my Honour is nothing: I
seek not mine own Will, but the Will of my
Father which has sent me, *Joh. 8; 49, 50,*
55; and ch. 5, 30. Do you really think, that
 the *Worship of the Father* does as much

- P. 263. “*terminate*” finally “*in the Son,*” as the *Worship of the Son terminates finally in the Father?* Do you really think, that the *Worship of the Son* is “*no*” more “*MEDIATE*”
- P. 247. *Phil. 2, II.* to the *Glory of the Father,* than the *Worship of the Father* is *MEDIATE* to the *Glory of the Son?* Do you really think, that the
- P. 255. Son’s “*glorifying the Father,*” means the very same thing, and is to be understood in the very same Sense, as the Father’s “*glorifying the Son,*” and *highly exalting him,* and giving him a Name above every Name, &c? If not; “*read again,—believe your own eyes,*” and ask yourself, “*How could you miss such plain Things?*”
- P. 255. You ask again : Is not “*Christ to be worshipped, or invocated?*” Yes: But always with reference ultimately To the *Glory of the Father* ; whereas the *Worship of the Father,* terminates ultimately in *Himself.* Of the Texts you cite, some are not Instances of *Invocation* at all : Others are most exprefs for the Notion I am pleading for: Thus *Joh. 5, 23,* The Honour paid to the Son, is to Him who has All Judgment COMMITTED unto him : And *Acts 7, 59,* Christ is invocated, standing (as Mediatour) on the right hand of God, ver. 55.
- P. 256. You go on : “*Glory and Dominion for ever and ever, are ascribed to Him, as well as to the Father.*” True; but exprefsly on different Accounts : To the Son, as being the Lamb slain : To the Father, as Him that sitteth on the Throne, even the Lord God Almighty

mighty, (ὁ (1) παντοκράτωρ, Supreme over all;) Which was, and is, and is to come: Who created all things, and FOR whose PLEASURE they are, and were created. Rev. 4; 8, 9, 11.

You allow, that “as the Son stands to us P. 262.
“under the particular Character of Mediator,
“ (2) besides what he is in common with the
“Father; our Prayers Generally are to be
“offered, rather Through him, than To him.”
But how is This consistent with what you
asserted Before, that in Scripture “NO Di- P. 247.
“stinction of Worship, *MEDIATE* and *UL-*
“timate, was ever intimated?” Or how is it
consistent with what immediately follows:
“If the Son is to be worshipped, it can be on P. 262.
“NO OTHER Account, but—on the
“Account of his being One with the Fa-
“ther?”

You proceed: There is “No Distinction P. 247.
“of Worship,” because though “in some sense P. 263.
“every thing must be referred to the Father,
“as—the Head and Fountain of all, yet ’tis
“all but One Acknowledgment of One and
“the Same Essential Excellency and Perfecti-
“on.” That is to say: Neither (3) the Father,
nor the Son, but only *Abstract Essence*, is in-
deed the Proper Object of Worship at all. But,
how is “the Essential Excellency and Perfecti- P. 263.
“on the SAME?” Why, “considered Pri-

(1) See below, on Query XXVII, towards the End.

(2) See Dr. Clarke’s *Scripture-Doctrine*, p. 357, 358, 359,
Edit. 1st. And p. 327, 328, 329, Edit. 2d.

(3) See above, p. 356.

“*marily in the Father, and Derivatively in the Son.*” That is : Either *derived Perfections*, and *underived Perfections*, are the *same* ; and the Son has the *underived Perfections* of the Father, *derivatively* : Or else *Self-existence* and *Underived Self-sufficiency* are no *Excellency*, no *Perfection* at all.

P. 264.

You charge me with a “*Petitio Principii*,” with “*taking the main thing for granted, that a Distinction of Persons is the same with a Difference of Nature.*” Concerning *NATURE* I affirm nothing, I take nothing for granted, because it is a complex Term of very indeterminate Signification : [see *above*, pag. 176.] All that I “*take for granted*,” is, that the (*ME*) in the first Commandment, and in Other the like Texts, signifies the *Person There speaking*, as distinguished from *All Others*. And all that I *infer* from thence is, that there must be a real Difference of *Authority* between *Him* and *All Others whatsoever*.

P. 264.

What you alledge from *Heb. 1.* has been abundantly considered already. The Angels being “*ORDERED to worship the Son*,” is directly *Against* you. And tho’ he might very justly, yet “*he*” Is not *There declared* to have “*made the Worlds*,” but that the *Father* By Him *made the Worlds*.

P. 265.

Your allegation, that “*there neither is, nor can be, any Medium between God and Creature* ;” has been answered *above*, pag. 301, 339.

Yours

Your Charge upon us, of “*denying*” the Confubstantiality; And your own *variable* Use of the terms, “*Same Substance*;” And your claiming to be “*told plainly*” certain Metaphysical Abfurdities, which the Scriptures never mention at all: have alfo been *above* diftinctly confidered, pag. 308, 339, 344, 351.

I return now to confider what you offer from *Antiquity*, concerning the Notion of *Worship*.

You begin with a *Scrap* of a Passage out of *Juftin Martyr*, which I have fet down *at length* in (1) the Margin. How far it fa-

(1) Ἐκεῖνόν τε, καὶ τὸν παρ’ αὐτοῦ υἱὸν ἐλθόντα, καὶ διδάξαντα ἡμᾶς ταῦτα, καὶ τὴν τῶν ἄλλων ἐπομένων καὶ ἐξομωμένων ἀγαθῶν ἀγγελῶν στρατὸν, πνεῦμά τε τὸ προφητικόν, σεβόμεθα καὶ προσκυνῶμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες. *Apol. I. P. 11, 12.* The *Ambiguity* of that part of this Passage which relates to *Angels*, brings to mind a remarkable place of *Origen*, *advers. Cels. lib. 8. p. 386.* Where he fays; Ἐπ’ οὐεται ἐν τῷ θρησκείᾳ ἡμᾶς μετὰ τοῦ θεοῦ τὸ υἱὸν αὐτοῦ, ἀκολουθεῖν [ἡμῶν] τὸ καὶ καθ’ ἡμᾶς ὁ μόνον τὸ θεόν, ἀλλὰ καὶ τὰς ὑπὲρτας αὐτοῦ θεραπεύει. Ἐπὶ μὲν ἐν ἐνόει τὰς ἀληθῶς ὑπὲρτας τοῦ θεοῦ μετὰ τὸν μονογενῆ τοῦ θεοῦ, τὸν Γαβριὴλ καὶ τὸν Μιχαὴλ, καὶ τὰς λοιπὰς ἀγγέλους, ἀρχαγγέλους, καὶ τέρας ἔλεγε δεῖν θεραπεύειν. ἴσως ἂν τὸ πρὸς τοῦ θεραπεύειν αὐτοῦ σημαίνονμενον ἐκκατηραντες, καὶ τῶν τοῦ θεραπεύοντος πράξεις, ἐπομεν ἂν εἰς τὸν τοπον, ὡς πρὸς τηλικύτων διαλεγόμενοι, ὥστε ἐχαροῦμεν πρὸς αὐτῶν νοῆσαι. “*Celsus*, from our worshipping the *Son* together with “*God*, concludes, that according to *Our* Notions, not *God* “*only*, but his *Ministers* alfo, are to be ferved (or worshipped.) “*Now* if indeed he had meant thofe who are the *True* Mini- “*fters* of *God*, after the only-begotten *Son* of *God*; viz. “*Gabriel*, and *Michael*, and the reft of the *Angels* and *Arch-* “*Angels*, and had contended that *These* ought to be worship- “*ped*: Poffibly *diftinguifhing* *first* the *Meaning* of the word “*Worship*, and the *Acts* of the *Worshipper*, I might have faid “*something* on this Head, according to the *Nature* of the “*Subject*, and the *best* of my *Capacity* in judging of it.” In the latter part of which Passage, ’tis evident that *Origen*, by the term *Worship*, means neither *Prayer* nor *Invocation*, but merely an *Acknowledgment* of *Reverence* and *Esteem*, proportionable to the *Dignity* of the *Object*.

P. 127. vours your Notion, that there is "*No Distinction of Worship*;" appears from the words you have omitted, (λόγω καὶ ἀληθείᾳ τιμῶντες,) *honouring Them according to Reason and Truth*. The Meaning of which, he thus explains elsewhere:

"I shall (1) show (*says he*) that with good Reason we honour the Son of the True God in the *Second Place*, and the Prophetick Spirit in the *Third Place*." Again: (2) Next after the Unbegotten and ineffable God, we adore and love his Word, because for our sakes he was made Man, that, by being Partaker of our Sufferings, he might heal us." And, in his *Dialogue with Trypho*: (3) "He who, being of a pious Disposition, loves God with all his Heart, and with all his Strength; will honour (*or worship*) no other God: Yet he will also honour (*or worship*) That Angel [*or Messenger of God, Christ the Angel of the Covenant,*] because it is God's Will [*or Command*] that he should do so." The great and *General Rule of Religious Worship*, was, *as the same Author tells us*, (4) to offer up Prayers and Thanksgivings to the Father and Maker of the Universe, thro' the

(1) Ὡς αὐτὸς ὁ αὐτὸς διὰ μαρτυρίαν καὶ ἐν δευτέρᾳ χεὶρ ἔχοντι, πνεῦμα τε προφητικὸν ἐν τρίτῃ τάξει, ὅτι μετὰ λόγῳ τιμῶμεν, ἀποδείκνυται. Apol. 1. P. 24. Edit. Grab.

(2) Τοιούτῳ ἀπὸ ἀγαπᾶτε καὶ ἀλλήτε διὰ λόγῳ μετὰ τὴν θεὸν προσκυνῶμεν καὶ ἀγαπῶμεν, ἐπειδὴ καὶ δι' ἡμᾶς αὐτῶντος γενήσεται, ὅπως καὶ τῶν ταύτων τῶν ὑμετέρων συμμίστοισιν ἡσυχῶμεν, καὶ ἡσυχῶν ποιήσεται. Apol. 2. P. 34, 35.

(3) See above, on P. 10.

(4) See above, on P. 23.

“Name of the crucified Jesus.” *And again:*
 “(1) In all our Oblations we bless and
 “praise the Maker of all Things, through
 “his Son Jesus Christ, and through the Ho-
 “ly Spirit.”

You observe, that *Athenagoras* “joins the
 “Son with the Father :” that *Trespatius*, stil-
 ling the Son God, “of consequence Must sup-
 “pose Worship due to him.” And that, ac-
 cording to *Tatian’s* Reasoning, “he Might be
 “worshipped.” But does This prove the
 Worship of the Son, NOT to be “*MEDI-*
 “*ATE*” to the Glory of the Father?

Tertullian (you say) “Must certainly in-
 “clude the Son,” and “accordingly admits
 “the Worship of him.” True: But is not
 That Worship, *Mediate*? Does not he say, in
 the very place you refer to, “We (2) wor-
 “ship God through Christ.” *Clemens Alex-*
andrinus has indeed some very high Rhetori-
 cal Expressions in his earliest Writings: And
 yet he clearly enough explains himself, say-
 ing; (3) “By the Revelation of the Gospel,
 “we are to worship God Through Christ.”
Again: “(4) We are commanded to worship
 “and honour the Word, — and the Father
 “Through him.” Nay, *God the Word* him-
 self is by This Author represented as joining

(1) See above, on P. 22.

(2) Deum colimus per Christum. *Apol.* c. 21.

(3) Κραυὴ τῇ θεῷ διὰ τοῦ χριστοῦ προσάγουσα. *Stromat.* 6.
 P. 636.

(4) Σιδοὶ ὁ θεὸς ἐγκυβουλεύεται καὶ τιμᾷ τὸν υἱόν [λογον-
 οῦσιν αὐτὸν τὸν λόγον, *Stromat.* 7. P. 719. Edit. Paris.

in *Hymns* to the *Unbegotten God*, and *praying* to him for Men. (1) “If thou wilt, (*says* “*he,*) be thou initiated; and thou shalt be “in the Chorus with Angels, praising the “Unbegotten and Incorruptible and Only “True God; *God the Word* joining with “us, in our Hymns of Praise. This Jesus, “the One Eternal great High Priest of the “one God, who is the Father, prays for “Men.” As to Your Allegation, that *Cle- mens* stiles the Son *παντοκράτωρ*; See below on *Query XXVII*, towards the End.

F. 258.

Irenæus (you say) “admits the Son to be “invoked as well as the Father.” Now though This is *not* the point in question, yet I cannot but observe here by the way, that the *First* Passage you refer to, only relates to the Name of Christ being *invoked* over *possessed* and *diseased* Persons, while at the same Time the *Prayer* was directed to *God the Father*: So that This Passage is directly *against* your Notion. The Words of *Irenæus* are: (2) “The Church, directing *Prayers* to “the Lord who made all Things, and *invo-* “*king* the Name of our Lord Jesus Christ “(over the Persons diseased and possessed,) per-

(1) Γε βέλει, καὶ σὺ μου, καὶ χερύσεις μετ' ἀγγέλων ἀμφὶ τὸν ἀγγελητον καὶ ἀνώλεθρον, καὶ μόνον ὄντως θεόν, συνυμνήντω ἡμῶν τοῦ θεοῦ λόγος αἰδὶος ἔστω, Ἰησοῦς, εἰς ὃ μέγας ἀρχιερεὺς θεοῦ τε ἐνός, τοῦ αὐτοῦ καὶ πατρός, ὑπὲρ ἀνθρώπων ἐυχεται. *Protreptic*. Pag. 74, 75.

(2) Orationes dirigens ad Dominum qui omnia fecit, & nomen Domini nostri Iesu Christi invocans, virtutes secundum utilitates hominum, sed non ad seductionem perficit. *lib. 2. c. 32. Edit. Benedict.*

“ forms wonderful Cures for the Benefit of
 “ Men, and not to deceive them.” In the
Other Passage you refer to, there is no *Invoca-*
tion of the Son at all. *Irenæus’s* Solemn
 Prayer (1) before-cited, clearly explains his
 Notion in this Point: “ *I invoke Thee, O*
“ Lord, the God of Abraham, &c. the Father
“ of our Lord Jesus Christ; — who art
“ the Only and True God, — through our Lord
“ Jesus Christ.” The Worship due to the
 Son of God, he puts upon This; “ (2) that,
 “ according to the *Good Pleasure* of the invi-
 “ sible Father, every Knee might bow to
 “ Christ Jesus, our Lord and God and Sa-
 “ viour and King.”

We come now to *Origen*; who gives us
 the fullest and clearest Account, of any of the
 Antients, concerning the Worship of the Fa-
 ther, and of the Son. And from *Him* you
 might have distinctly shown the Practice of
 the Primitive Christian Church, if you
 had been desirous to deal fairly with your
 Reader. But in that *little* you cite out
 of him, you very greatly misrepresent his
 Sense.

First, You say, he “ expressly makes the *p. 258.*
 “ Son ἀγέννητος.” A single Passage, which I
 have *above* shown to be Corrupt, *p. 295.*

(1) Lib. 3. p. 209. See above, p. 23.

(2) Ἰνα χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν καὶ θεῷ καὶ σωτῆρι καὶ βα-
 σιλεῖ, κατὰ τὴν εὐδοκίαν τοῦ πατρὸς τοῦ ἀρχόντος, πᾶν γόνυ κάμψῃ.
 lib. I. c. 10.

P. 259.

Secondly. In the next place, you *Thus* argue. “According to Origen, the Creator of the Universe only is to be worshipp’d;” And “the Son is Creator of the Universe.” Again: “In another place he tells us, we are to worship Him only who made (all) these Things;” And “the Son made all Things. —It is therefore” (you infer) “a very clear Case, that Origen thought the Son to have the fullest Right and Title to religious Worship, the SAME that the Father himself had.” I believe there never was in the World a greater Abuse of Words, than all this is. Does not Origen most expressly and distinctly explain his Sense, *How* the Father is Creator, and *How* the Son is Creator? viz. (1) The immediate Maker of the World, and as it were the Artificer of it, is the Word, the Son of God. But the Father of the Word, in that he COMMANDED the Word, his Son, to make the World; is the PRIMARY Maker of it.” Again: In the very Place you cite for the Son’s “making all Things,” and where you insist too upon citing “the very Words;” the Author’s Expression is, (which you most unfairly omit in your Translation,) “all Things (2) which the Father gave him in COM-

P. 259.

(1) Τὸν μὲν προσεχῶς δημιουργόν εἶναι τὸν υἱὸν τοῦ Θεοῦ λόγον, καὶ ὡς περὶ αὐτηγόν τοῦ κόσμου· τὸν δὲ πατέρα τοῦ λόγου, τῷ προστεταχέναι τῷ υἱῷ ἑαυτὸς λόγον ποιῆσαι τὸν κόσμον, εἶναι πρῶτως δημιουργόν. Adv. Cels. lib. 6.

(2) Προσταχθέντα τὸν λόγον πεποιθέναι πάντα, ὅσα ὁ πατὴρ αὐτῷ ἐπέταξε, P. 63.

“MAND.”

“*MAND.*” Is This the “*SAME Title to Worship, that the Father himself hath?*”

Thirdly. You alledge, that *Origen* “*speaks of the worshipping Father and Son jointly as ONE GOD; and elsewhere mentions the Worship of the Son, in his distinct Personal Capacity.*” I answer;

The true Rendring of the *First Passage* P. 259 you here cite, is: “*We worship, in the manner before declared, One God, the Father, and the Son.*” The meaning of which, I have distinctly shewn *above*, P. 83, 84.

The *Second Passage*, you cite very imperfectly; leaving out the *most material Part*. The whole is: “*(1) Let him pray to the Word of God, who is able to heal him:*” Here you stop, as it was proper for your Purpose to do. But *Origen* goes on: “*and much more to his Father, who SENT his Word and healed them.*” That *Origen* meant, that Prayer was to be offered to the Father ultimately, to the Son Mediatly; his whole preceeding Argument plainly shows. And This P. 261 Notion he “*endeavours to express in the fullest and strongest words he could think on,*” in a Passage a little before: Part of which, you produce in your Margin, P. 260; but (for a very good Reason) have not thought fit to Translate it. Only you build a Corol-

(1) Ἐυχόμεθα τῷ λόγῳ τῷ Θεῷ, διωαμένῳ αὐτὸν ἰάσασθαι· καὶ πολλῶν πλέον τῷ πατρὶ αὐτοῦ, ὃς καὶ — ἐξαπέστειλε τὸν λόγον αὐτοῦ, καὶ ἰώσατο αὐτούς. Adv. Cels. lib. 5. P. 238.

- P. 260. lary upon it, viz. "that all Worship is PRI-
 "MARILY and EMINENTLY the Fa-
 "ther's;" and that "the distinct Worship of
 "the Son, considered as a Son, redounds to
 "the Father as the Head and Fountain of
 "all." That is, I think, is Mediate to the
 Glory of the Father. Which directly over-
 turns the Proposition you are here contending
 P. 247. for, that there is "No Distinction of Worship,
 "MEDIATE and ultimate;" and that Ori-
 P. 259. gen "thought the Son to have the SAME
 "Title to Worship, that the Father Himself
 "had." The Passage of Origen, is This: (1)
 "We ought to send up all Supplication and
 "Prayer and Intercession and Thanksgiving
 "To the Supreme God over all, Through our
 "High-Priest, the living Word and God,
 "who is above all Angels: Yet we may
 "also offer Supplications and Intercessions
 "and Thanksgiving and Prayers To the
 "Word himself, if we can distinguish be-
 "tween Prayer in a Proper, and Prayer in
 "a figurative Sense."

And what he means by This Distinction, he clearly explains in another Place: viz.
 (2) "We worship (says he) the one God,
 and

(1) Πᾶσαν μὲν ᾧ δέητιν καὶ προσευχὴν καὶ ἑντεύξειν καὶ εὐχαριστῆσαι ἀναπεμπτέον τῷ ἐνὶ πᾶσι θεῷ Ἀλφ τοῦ ἐπὶ πάντων ἀγγέλων ἀρχιε-
 ρεως, ἐμφύχῃ λόγῳ καὶ θεῷ δεισόμεθα ἢ καὶ αὐτοῦ τοῦ λόγου,
 καὶ ἐντευξόμεθα αὐτῷ, καὶ εὐχαριστήσομεν, καὶ προσευξόμεθα ἢ, ἔαν
 δυνάμεθα κατακρίνειν τῆς τοῦ προσευχῆς κυριαλεξίας ἢ καταχρησεως.
 lib. 5. P. 233.

(2) Ἀλλὰ τὸν ἕνα θεόν, καὶ τὸν ἕνα υἱὸν αὐτοῦ καὶ λόγον καὶ εἰκό-
 να, ταῖς κατὰ τὸ δυνάτον ἡμῶν ἱεσίαις καὶ ἀξιώσεσι σέβομεν προσά-
 γοντες τῷ θεῷ τῶν ὅλων πᾶς εὐχάς, Ἀλφ τοῦ μονογενοῦς αὐτοῦ. ὃ πρῶ-
 τοῦ

“ and his one Son and Word and Image, with
 “ Supplications and Prayers to the utmost of
 “ our Power ; putting up our Prayers To the
 “ God of the Universe, *Through* his only be-
 “ gotten Son : To whom we offer them first,
 “ desiring him, as being the Propitiation for
 “ our Sins, to present as our High-Priest our
 “ Prayers and Sacrifices, [*Thanksgivings*] and
 “ Intercessions, to the *Supreme God*.” Up-
 on which Two Passages of *Origen*, the Learn-
 ed Bishop *Bull* thus remarks : (1) “ *I won-*
 “ *der (says he) that these Places of Origen,*
 “ *should offend the Learned Huetius ; in which*
 “ *Places (to confess the Truth) I always*
 “ *thought, for my own part, that the Catho-*
 “ *lick Doctrine concerning the Person and Of-*
 “ *fice of our Saviour, was well explained.*”

After which, the Learned Bishop makes in-
 deed Another Distinction, of *One Worship* paid
 to the *Son* as *God absolutely*, and *another Wor-*
ship paid to him as *God of God* : For which
 distinction that there is not the least Founda-
 tion, has been shown by *Dr. Clarke*, *Scripture-*
Doctrine p. 359, *Edit. 1st.* Pag. 328, *Edit. 2d.*
 But to proceed.

Another Passage of *Origen*, out of the *same*
Work against *Celsus*, (which, you say, is P. 255.
 “ *the most valuable of all his Works, and al-*

τοὺς προσφέρουσιν αὐτὰς, ἀξιούντες αὐτὸν ἰσχυρὸν ὄντα τῶν ἁμαρτιῶν
 ἡμῶν, προσάγειν ὡς ἀρχιερεὺς καὶ εὐχὰς ἐκ τῆς συνείας καὶ τὰς ἐν-
 τεύξεις ἡμῶν τῷ ἐπὶ πάνσι θεῷ. *Adv. Cels. lib. 8. P. 386.*

(1) *Mirror* hæcce *Origenis* loca viro docto [*Huetio*] offendi-
 culo esse, in quibus egomet (ut verum fatear) Catholicam de
 persona & officio Servatoris nostri doctrinam non malè expli-
 cari semper existimaverim. *Defens. Sect. 2. cap. 9. §. 15.*

“ *most*

“ most the only one to be entirely depended
 “ on, as giving the true sense of Origen, or of
 “ the Church in His Time ;”) is as follows :
 (1) “ We demand (says he) of Celsus, con-
 “ cerning those whom They worship as
 “ Gods, to prove that the Supreme God hath
 “ appointed them to be worshipped. And if,
 “ in Reply, they put upon Us the same
 “ Proof concerning Jesus ; we will show that
 “ God hath appointed him to be worshipp’d ;
 “ That all men should honour the Son, even as
 “ they honour the Father.”

P. 261.

Lastly ; The Last Passage you cite out of Origen against Celsus, and which you omit to Translate, is “ express in the fullest and
 “ strongest words” AGAINST what you cite it FOR. The Words are : “ (2) Now
 “ He has ascended to the Supreme God, who
 “ with an undivided, undistracted, unparted
 “ Affection, worships Him Through the Son,
 “ even through God the Word and Wisdom,
 “ who brings men To Him [to the Supreme
 “ God.”]

In his Book concerning Prayer, there is a great deal to the same Purpose. “ If

(1) Καὶ περὶ τῶν ἄλλων [τιμωμένων ὡς Θεῶν] ἐροῦμεν, ἀπαιτοῦντες ἀποδείξιν ὡς τοῦ Δεδοῦναι αὐτοῖς ἀπὸ τοῦ ἐπὶ πᾶσι Θεοῦ τὸ τιμᾶσθαι. Ἐὰν δὲ ἡμῖν ἀντυποφέρῃ τὸ παραπλησίον περὶ τοῦ Ἰησοῦ, ἀποδείξομεν ὅτι ἀπὸ Θεοῦ Δέδοται αὐτῷ τὸ τιμᾶσθαι, ἵνα πάντες τιμᾶσι τὸν υἱόν, καθὼς τιμᾶσι τὸν πατέρα. lib. 8. p. 384. See above, P. 10, 23, 42.

(2) Ἀναβέβηκε ὃ ὡς τὸν ἐπὶ πᾶσι Θεόν, ὁ ἀχρίτως καὶ ἀδιαίρετως καὶ ἀμετάστως Αὐτὸν σέβων, διὰ τοῦ προσάγοντος ἐκείνῳ υἱοῦ, τοῦ Θεοῦ λόγος καὶ σοφίας. p. 382.

“ we (1) understand (says he) what Prayer
 “ is, (meaning Ultimate in contradistinction to
 “ Mediate;) we must not pray to Any derived
 “ Being, no not to Christ himself, but only to
 “ the God and Father of the Universe, to whom
 “ our Saviour himself prayed, (as I have shown
 “ before,) and teacheth Us to pray unto him.
 “ For, being asked (by one of his Disciples,)
 “ teach us to pray; he doth not teach us to
 “ pray to himself, but to the Father; and that
 “ we should say, Our Father which art in Hea-
 “ ven.” Again: “ We ought (says he) to
 “ pray to God only, the Father of all; But not
 “ without our High-Priest.—Therefore the
 “ Saints in their Eucharistical Prayers, give
 “ Thanks to God Through Jesus Christ. And
 “ as he that prays, in the strict and proper
 “ Sense, ought not to pray to Him who himself
 “ prays; but to the Father, whom our Lord Je-
 “ sus taught us to invoke in our Prayers;
 “ so ought no Prayer to be offered to the Fa-

(1) Ἐάν ᾧ ἀνέκαμεν ὅτι ποτὲ ἐστὶ προσευχὴ, μήποτε ἐδὲν τῶν γεν-
 νητῶν προσευκῶν ἐστίν, ἐλλοι αὐτῷ τῷ χριστῷ, ἀλλὰ μόνῳ τῷ θεῷ τῶν
 ὄλων καὶ πατρὶ, ὃ καὶ αὐτὸς ὁ σωτὴρ ἡμῶν προσήυχeto (ὡς προπαρε-
 θέμεθα) καὶ διδάσκει ἡμᾶς προσεύχεσθαι. Ἀκούεις γὰρ, διδάσκον ἡμᾶς
 προσεύχεσθαι, ὃ διδάσκει αὐτῷ προσεύχεσθαι, ἀλλὰ τῷ πατρὶ, λέγονται,
 πάτερ ἡμῶν ὁ ἐν τοῖς ἑρανοῖς, καὶ τὰ ἑξῆς.—Λέγεται τούτῳ προ-
 σεύχεσθαι μόνῳ τῷ θεῷ τῷ τῶν ὄλων πατρὶ, ἀλλὰ μὴ χωρὶς τῆς ἀρχι-
 ερέως.—Εὐχαριστοῦντες ἐν οἱ ἅγιοι ἐν ταῖς προσευχαῖς ἑαυτῶν τῷ
 θεῷ Ἀχ χριστῷ Ἰησοῦ, χάριτας ὁμολογεῖν αὐτῷ. Ὡς περ ᾧ τῶν ἀκρι-
 βήντα τὸ προσεύχεσθαι, ὃ χρὴ τῷ εὐχαριμένῳ προσεύχεσθαι, ἀλλὰ τῷ ὃν
 ἐδίδασκεν ἐπὶ τῶν εὐχῶν καλεῖν πατὴρ ὁ κύριος ἡμῶν Ἰησοῦς, ὅτως ὃ
 χωρὶς αὐτοῦ προσευχὴν τινα προσευκῶν τῷ πατρὶ ὡς αὐτὸς τούτο πα-
 ραδείκνυσσι σαφῶς, ὅτω λέγαν, (Joh. 16. 23, 24.) Ἀρχιερεῖ γὰρ τῷ
 ὑπὲρ ἡμῶν καταστάντι ὑπὸ τοῦ πατρὸς, καὶ παρακλήτῳ ὑπὸ τοῦ πα-
 τρὸς εἶναι λαβόντι, εὐχεσθαι ἡμᾶς ὃ δεῖ, ἀλλὰ δι’ ἀρχιερέως καὶ παρα-
 κλήτου. De Orat. p. 50, 51, 52, 53.

“ther, without Him, Joh. 16 ; 23, 24.” Again :
 “ We ought not to pray [in the Sense before-
 “ mentioned] To him who is appointed by the
 “ Father to be our High Priest, and To him
 “ whom the Father has made our Advocate, but
 “ To the Father Through our High Priest and
 “ Advocate,” [or Comforter.]

P. 261. Towards the End of this Book, Origen sets
 down “ the Antient Doxologies ” you speak
 of ; with which, he says, all Prayers ought to
 begin and End. “ We (1) ought, as well as
 “ we are able, to begin Prayer with *Doxology* ;
 “ joining all our Voices together in giving Glo-
 “ ry to God Thro’ Christ, and in giving Praise
 “ to him in the Holy Ghost.” Again : (2) “ We
 “ ought always to end our Prayer with *Doxolo-*
 “ *gy* to God, Thro’ Christ, in the Holy Ghost.”
 And again : (3) “ Having begun Prayer
 “ with *Doxology*, we ought also to end with
 “ *Doxology* ; praising and glorifying the Fa-
 “ ther of all, Through Jesus Christ, in the
 “ Holy Ghost. To whom be Glory for ever.”
 This Account of Origen, being *professedly* up-
 on the Subject of *Doxologies*, is more to be
 regarded, than *incidental* Instances of *particu-*
lar *Doxologies*, which (as appears from the
different Copies we have of the *Doxology* used

(1) Κατὰ δύναμιν δοξολογίας ἐν τῇ ἀρχῇ καὶ τῷ προημίῳ τῆ εὐχῆς
 λεκτέον, ὅθεν καὶ χριστὸς συνδοξολογούμενος, ἐν τῷ ἁγίῳ πνεύματι σιωπο-
 υμενός. *ibid.* P. 145.

(2) Καὶ ἐπιπᾶσι, τὴν εὐχὴν εἰς δοξολογίαν θεοῦ διὰ χριστοῦ ἐν ἁγίῳ
 πνεύματι καταπαύσειν. *ibid.* P. 146.

(3) Ἐνταῦθα δὲ, ἀρξάμενοι ἀπὸ δοξολογίας, εἰς δοξολογίαν καταλήγον-
 τα καταπαύειν τὴν εὐχὴν, υμνοῦντα καὶ δοξάζοντα τῷ τῶν ὅλων πατέρα διὰ
 τὸν τοῦ χριστοῦ ἐν ἁγίῳ πνεύματι ᾧ ἡ δόξα εἰς τὰς αἰῶνας. *ibid.* P. 147.

by Polycarp and by the Church of Smyrna) are very apt to be varied by Transcribers. The “Usefulness” of introducing “Doxologies of P. 261.
“another Form,” is not Now my Business to consider. ’Tis fit only to observe, as to the History of them, that (1) Philostorgius and (2) Theodorus Mopsuestenus tell us, that about the middle of the Fourth Century, Flavian, afterwards Bishop of Antioch, first changed the more Antient Doxologies into the present Form, *To the Father, and To the Son, and To the Holy Ghost.*

I shall conclude, with some other Testimonies from Antient Writers; against your Notion, that there is “No Distinction of Worship P. 247.
“Mediate and Ultimate.” The Apostolical Constitutions have These Words: (3) “We declare unto you, that there is only one
“God Almighty, besides whom there is no
“other; and that you must worship and
“adore Him alone, through Jesus Christ our
“Lord, in the most holy Spirit.” Again: (4) “He adores moreover the only-begotten

(1) Ὅτι φησὶ τὸν Ἀντιοχείας Φλαβιανὸν, πλεῖστον μακαρῶν συνα-
γείοντα, πρῶτον ἀναβῆναι, ὅλα πατρὶ καὶ υἱῷ καὶ ἁγίῳ πνεύματι.
Τῶν γὰρ πρὸς αὐτοῦ τὰς μὲν Δόξα πατρὶ δι’ υἱῷ ἐν ἁγίῳ πνεύματι λέ-
γει, καὶ ταύτῃ μᾶλλον τῇ ἐκφάντησιν ἐπιτολᾷ. τὰς δὲ Δόξα πατρὶ
ἐν υἱῷ καὶ ἁγίῳ πνεύματι. Hist. Eccles. lib. 3. c. 13.

(2) Flavianus primus cecinisse fertur, Gloria Patri & filio & Spiritui Sancto. Thesaur. Orthodox. Fid. lib. 5. c. 30.

(3) Δηλοῦμεν ὑμῶν θεὸν παντοκράτορα εἶναι μόνον ὑπάρχον, παρ’ ὃν
ἄλλῳ ἢ ἐκ’ αὐτοῦ καὶ αὐτὸν μόνον σέβειν καὶ προσκυνεῖν διὰ Ἰησοῦ χριστοῦ τοῦ
κυρίου ἡμῶν, ἐν τῷ παναγίῳ πνεύματι. lib. 6. c. 14. See also lib. 2,
c. 56. lib. 5, c. 15. lib. 6, c. 9. lib. 7, c. 37, 38, 43.

(4) Ἐπὶ ταῖς προσκυνῇ αὐτὸν τὸν μονογενῆ θεόν, μετὰ αὐτὸν καὶ
δι’ αὐτὸν ἐυχαισῶν αὐτῷ, τῷ ἀναδέξαντι αὐτὸν τὸν ὑπερ πάντων θα-
ύματος, διὰ τοῦ πατρὸς. lib. 7. c. 43.

“ God himself, *After* the Father, and on *His* Account ; giving Thanks to him, that he undertook to die for all men upon the Cross.”

Polycarp at his Martyrdom, prays Thus : (1)
 “ For this Cause above all Things, I praise Thee, I bleſs Thee, I glorify Thee, thro’ the eternal High-Prieſt, Jeſus Chriſt, thy beloved Son : Through whom, and with whom, in the Holy Spirit, be Glory to Thee now and for ever and ever, Amen.”

Cyprian (2) founds the Worſhip of Chriſt on This, that “ *God the Father* Commanded *his Son to be worſhipped.*” Which he proves from *Philip. 2. 9, 10.*

Novatian ſays : (3) “ If Chriſt is a mere Man ; why is a mere man invocated in Prayer, as *Mediator* ?” Which both ſhows his Senſe, that Chriſt was *Mediator* in his higheſt Capacity, and that he was worſhipped as being *Mediator*.

And *Lactantius* : (4) “ Chriſt (*ſays he*) was faithful to God. For he taught that
 “ there

(1) Διὰ τῆς τοῦ καὶ πάντων σε ἐνωῶ, σε ἐνλογῶ, σε δεῖξω, διὰ τοῦ αἰωνίου ἀρχιερέως Ἰησοῦ χριστοῦ ὁ ἀγαπητοῦ σε παῖδος. δι’ οὗ σοι σὺν αὐτῷ ἐν πνεύματι ἁγίῳ, δόξα νῦν καὶ εἰς τὰς μέλλοντας αἰῶνας τῶν αἰώνων ἀμήν. Apud Euseb. Hist. Eccles. lib. 4. c. 15.

(2) Pater deus præcepit filium suum adorari. *De bono Patientia.*

(3) Si homo tantummodo Christus, cur homo in Orationibus *Mediator* invocatur? *De Trinit. c. 14.*

(4) Ille vero exhibuit deo fidem: Docuit enim quod unus Deus sit, eumque Solum coli oportere. Nec unquam se ipse deum dixit: quia non servasset fidem, si, missus ut deos tolleretur, & unum assereret, induceret alium præter Unum. Hoc erat, non de

“ there is but one God, and that He only
 “ ought to be worshipped. Nor did he ever
 “ call *Himself* God ; because he had not been
 “ faithful, if, when he was sent to take
 “ away the many Gods, and to declare the One
 “ God, he had introduced any other besides
 “ the One. For this would have been, not
 “ preaching the one God, nor doing the Work
 “ of him that sent him, but his own Work.—
 “ Now because he was so Faithful ; because
 “ he assumed nothing to himself, that he
 “ might fulfil the *Commands* of him that sent
 “ him ; therefore he was *invested* with the
 “ Dignity of an everlasting High-Priest, the
 “ Honour of a Supreme King, and the Name
 “ (or Title) of *God*.”

Lastly : From *Eusebius* we learn the Sense
 of the *Nicene Church* in This Point. And
He tells us, that the *Christian Institution* is,
 (1) “ To profess The Maker and Creator of the
 “ Universe to be The Only God, and to wor-
 “ ship Him alone as the only God, through
 “ Christ.” Again : “ (2) The only begotten
 “ Son of God himself, the first-born and Be-
 “ ginning of all Things, instructs us to profess

de Uno deo facere præconium ; nec ejus qui miserat, sed Su-
 um proprium negotium gerere.—Propterea, quia tam fide-
 lis extitit, quia sibi nihil prorsus assumpsit, ut mandata Mitten-
 tis impleret ; & sacerdotis perpetui dignitatem, & Regis summi
 Honorem, & Dei nomen accepit. *Lib. 4. c. 14.*

(1) Τὸν ποιητὴν καὶ δημιουργὸν τοῦτοιοῦτο παντὸς μόνον θεὸν γνωρί-
 ζειν, καὶ μόνον σέβειν, καὶ μόνον διὰ χριστοῦ θεολογεῖν. *Dem. Evang.*
lib. 3. P. 130.

(2) Ὁ αὐτὸς ὁ μονογενὴς τοῦ θεοῦ καὶ πρωτότοκος τῶν ὅλων, ὁ πάντων
 ἀρχὴ, τὸν αὐτοῦ πατέρα μόνον ἡγεῖοις θεὸν ἀληθῆ, καὶ μόνον σέβειν
 ἡμῶν παρακαλεῖται. *Præp. Evang. lib. 7. P. 327.*

“ his Father to be The only true God, and
 “ to worship Him alone.” Again : “ (1) It
 “ is not necessary, by supposing that the Fa-
 “ ther and Son are two distinct Subsistencies,
 “ to make them therefore *Two Gods* : For we
 “ do not attribute *equal Honour* unto them.”
 Again : (2) “ The Church, as I have often
 “ said, does not assert *Two Unbegotten*, nor
 “ *Two Unoriginate*, nor *Two Substances* intro-
 “ duced as of *Equal Dignity* with each other ;
 “ and *Therefore* not *Two Gods*. But it teach-
 “ eth us, that there is *One only Original*, and
 “ *One God*, even the Father of the Only be-
 “ gotten and beloved Son.—And as, where
 “ there is but *One King* reigning, and *his*
 “ *Image* is every where carried about ; no
 “ wise Man will say there are *Two Kings*, but
 “ *One only*, who is honoured *Through* his
 “ *Image* : So the Church of God (as I have
 “ often said) having been taught the Wor-
 “ ship of *One God*, continues to worship *Him*
 “ *Through* the Son, as *Through* his Image.”

(1) Οὐ ὅτι δύο θεοὶ ἀνάγκη εἶναι τὸν πᾶσι δύο ὑποστάσεις τιθέντων
 εἶναι ἢ ἰσοτήτως αὐτοὺς ὀρίζομεθα. Eccles. Theol. lib. 2. c. 7.

(2) Οὐ ἢ [ἡ ἐκκλησία] δύο ἀρχοντα, εἶναι δύο ἀρχαί, ὡς πολ-
 λάκις ἡμῶν εἰρηται, εἶναι δύο εἰσὶν ἐξ ἰσοτηρίας ἀντιπαρεξαιρουμένης ἀλ-
 λήλοις εἰσαίνει· διὸ εἶναι δύο θεοὶ· ἀλλὰ μίαν ἀρχὴν καὶ θεὸν εἶναι,
 τὸν αὐτὸν πατέρα διδάσκοντα εἶναι τοῦ μονογενοῦς καὶ ἀγαπητοῦ υἱοῦ
 ————— Καὶ ὡς περ βασιλείας κρατῶντ' ἐνός, εἰκότ' ὅτι αὐτῇ παν-
 ταχῆ γῆς περιφερομένης, ἐκ ἂν τις σφωρονῶν δύο εἴποι τῆς κρατῶντας,
 ἀλλ' ἵνα τὸν καὶ διὰ τῆς εἰκότ' τιμῶμενον· κατὰ τὸν αὐτὸν τρόπον, ὡς
 καὶ πολλάκις ἡμῶν εἰρηται, καὶ ἡ ἐκκλησία τοῦ θεοῦ εἶναι παραλαβοῦσα
 θεὸν σέβειν, τὸν αὐτὸν καὶ διὰ τοῦ υἱοῦ, ὡς διὰ εἰκότ', μὲν τρεῖς
 ἰσότης. Eccles. Theol. lib. 2. c. 23.

I cannot but here remind you of your own solemn Declaration, P. 132. “ I declare, (you say,) once for all; I desire only to have Things fairly represented, as they really are; no Evidence smothered, or stifled on either Side. Let every Reader see plainly what may be justly pleaded here or there, and no more; and then let it be left to his impartial Judgment, after a full View of the Case. Misquotation and Misrepresentation will do a good Cause harm; and will not long be of Service to a bad one.”

QUERY XVIII.

Whether Worship and Adoration, both from Men and Angels, was not due to him, long before the Commencing of his Mediatorial Kingdom, as he was their Creator and Preserver, (see Col. 1. 16, 17.) And whether That be not the same Title to Adoration which God the Father hath, as Author and Governour of the Universe, upon the Doctor's own Principles?

Ans. **W**HENEVER the Mediatorial Kingdom of Christ began, and at what time soever he was worshipped either by Angels or by Men; it was by the Command of the Father; who, when he brought in the first-begotten into the World, said, (whensoever That be supposed to have been,)

P. 267.

Let All the Angels of God worship him. And This Worship of Christ, was Mediate, To the Glory of God, the Father : Whereas it cannot (I think, without Blasphemy) be affirmed of
p. 267. the Father, that he is or ever was worshipped Mediately, To the Glory of the Son. All Wor-
ship therefore terminating ultimately in the Father ; I think it cannot be said with Truth,
that He who is worshipped Always to the Glory of the Father, has "the S A M E Title to Ado-
" ration," as the Father whose Worship Always terminates ultimately in Himself : That He
To whom the Father has committed all Judg-
ment, has "the S A M E Title to Adoration,"
as the Father who committed all Judgment to Him : Or that He by whom God created all
things, has, "as Author and Governour of the
" Universe, the S A M E Title to Adoration,
" which God the Father bath," who created all
things by Him. And therefore 'tis a mean thing,
to confound the unlearned Reader here, with
the Ambiguity of the Terms "Creator and
" Preserver." Nor is there Any one Instance
in Scripture, of Worship paid to Christ in That
capacity.

p. 268. But you tell me ; "the Antients did not
" think the Office of the Son Ministerial in"
my "low Sense." In what low Sense? Did
not the Antients constantly teach, and do not
you yourself frequently own, (though in Con-
tradiction to your own Scheme,) that Christ
Ministred to the Father? that he "exercised the
" Authority, and executed the Orders of the Fa-
ther ?

ther? And do not you in this very place cite a Passage from (1) *Irenæus*, directly to this Purpose? Have *I* said any thing more than This? Or do not *I* always suppose it to be in the *Highest* Sense, in which 'tis possible for One person to *minister* to another?

You add: If *Creation* is not, in the *Son*, an *Act of Dominion, and a sufficient Foundation for Worship*; the same reason will hold with respect to the *Father* also: For *Creating* is *one thing, and Ruling another.*" I answer: The same Reason does *not* hold with respect to the *Father*. The World was made by *his* [*αὐτοῦ*] *original absolute Authority and Power, and for his Pleasure all things were created.* But the *Son* made the world, (as *Irenæus*, in the very place you here refer to, expresses it, "*Voluntate Patris,*") by "*the Will of the Father.*" And by the word of *his* [the *Father's*] *Power*, does the *Son* also uphold all things. See above, p. 19 and 94. p. 268.

But you insist upon it, that the *Logos* "*had the SAME claim and Title to religious Worship, that the Father himself had.*" And that "*'tis very clear from Joh. 17, 5, that* p. 269.

(1) *Unus deus Pater super omnes, & unum verbum Dei quod per omnes, per quem omnia facta sunt; & quoniam hic mundus proprius ipsius, & per ipsum factus est Voluntate Patris, &c.* P. 315. So likewise in the Passage you cite from *Novatian*: *Mundus Per Eum factus est.* But What Writer ever said, that all Things were made [*per Deum, or per patrem*] Through *God*, or Through *the Father*? *Philo* antiently observed this; and argues at large, that things were made not διὰ τοῦ Θεοῦ, but ὑπὸ τοῦ Θεοῦ, ὡς ἀντίς. Lib. de Cherub. p. 129. See above, p. 6, 13, 19, 185.

"our

P. 270. "our Blessed Saviour was to have no greater
 "Glory after his Exaltation and Ascension, than
 "he had before the World was. Glorify me
 "with thine own self, with the Glory which
 "I had with Thee, before the World was."

I answer ; His being restored to the Glory he
 had before, does not prove, that the Power of
 Judg. 5, 22. Judgment committed unto him was not an Ad-
 Phil. 2. 9. dditional Exaltation. But whether it was or
 was not ; still the Foundation you go upon, is
 equally wrong. For if the Son had (as you
 F. 269. say) "the S A M E Claim and Title to Worship,"
 the S A M E Right to All Glory, "that the
 "Father himself hath ;" it could be no more
 proper for the Son to pray to the Father to
 glorify the Son, (to glorify him either with
 new or with antient glory,) than for the Fa-
 ther to pray to the Son to glorify the Father.
 Nor does it at all alter the case, if you say he
 prayed only for his Humane Nature. For still
 the Impropriety will be the same as before ;
 that the Son should pray to the Father to give
 to his Humane Nature That Glory, which the
 Son himself had the very S A M E Right to
 have given to it of his own Authority, as the
 Father himself had.

P. 272. Irenæus's (1) words are not (though you
 say he "is express,) that the λόγος was wor-
 "shipped of old together with the Father ;"
 But that "He who was worshipped by the Pro-
 "phets as The Living God, He is the God of

(1) Lib. 4. c. 12.

"*the Living*;" (Meaning evidently the *Father*, as the very next Words show; viz.) "*and HIS Word*" also is *God of the Living*; being, as *Irenæus* there argues, declared to be *The Resurrection and the Life*.

And *how* is it that *Eusebius* says, "*the Son* P. 272.
"*was worshipped by Abraham*," &c? Why,
"*They (1) paid (says he) a due Worship un-*
"*to him, as being the Son of God:—They*
"*worshipped him as God,——as being a Se-*
"*cond Lord after the Father.*" And I will
add in your behalf, more than you your self
have done, that *Eusebius* (2) *invokes him*
too, together with the Father. But What is
all this, when *Eusebius* hath so clearly and
fully given us both *his own* and what he
thought the Sense of the *Ante-Nicene* and
Nicene Church, concerning the Nature of
the Worship paid to the Father, and to the
Son?

You add: "*The Patriarchs Worshipped That* P. 273.
"*Person who appeared and communed with*
"*them, supposing him to be The God of the*
"*Universe, to whom of Right all Worship be-*
"*longs.*" What the *Jews* thought of this Mat-
ter, may be judged from *Philo*; who says, that
the "*Angel*" which appeared to *Jacob*, and

(1) Οἷα θεῶν παῖδι τὸ πρῶτον ἀπένειμαν σεβας· ——— προσκυνεῖ
μὲν ὡς θεόν· ——— δεύτερον μετὰ τὸν πατέρα κύριον. Hist. Ec-
cles. lib. 1. c. 2.

(2) Τὸν τοῦ λόγου πατέρα θεόν, καὶ τὸν δηλούμενον αὐτὸς Ἰησοῦν
χριστὸν τὸν σωτῆρα καὶ κύριον ἡμῶν, τὸν ἐξαίνιον τοῦ θεοῦ λόγον, βοηθὸν
ἡμῶν καὶ σωεργόν τῆς κατὰ τὴν διήγησιν ἀληθείας, ἐπικαλεσάμενοι.
ibid. c. 5.

changed his Name, was “*the Word, the* (1) “*Minister of God.*” Again : (2) “*The Deputy of the Great King.*” Again : That his Authority was not (3) *Supreme*, but *Subordinate*. Again : That he was (4) “*Inferiour to God, but Superiour to man.*” And as to the Sense of the Christian Church ; Justin Martyr tells Trypho very expressly, (5) that “*The God who told Moses that he was God of Abraham &c. was not The Maker of the Universe,——But it was He (says he) whom I have proved to you that he appeared to Abraham &c,——ministring to the Will of The Maker of the Universe.*” And it was the unanimous Sense of all the (6) Antients, that it is *absurd and impious* to suppose that *The God of the Universe ever appeared*, or was called an *Angel* ? Particularly ; Does not *Eusebius*, whom you have thought fit on this Argument to refer to, expressly say ; “*(7) We must not think that it was The Supreme God, who is declared to have appeared to Abraham : for it is impious to say, that God*

(1) Τὸν ὃ Ισχυρὸς, ἄγγελος, ὑποστάτης τοῦ Θεοῦ λόγος. De Nom. Mutat. P. 1058. And, τὰς ἀγγέλους καὶ λόγους αὐτοῦ. [compare 1 I. Idr. 1, 24.] Leg. Alleg. lib. 2. p. 93.

(2) Ὑπαρχὸς τοῦ μεγάλου βασιλείου. De Somn. & de Agricult. lib. 2.

(3) Οὐκ ἀποκατάτος ἤ, ὑπάρχων ὃ, καὶ θαυμαστὴς ἡγεμονίας. De Profug. P. 466.

(4) Μετρίως τις Θεοῦ φύσις, τοῦ ἢ ἐλάττω, ἀνθρώπου ὃ κρείττω. de Somn. P. 1134.

(5) Dial. cum Tryph. P. 180. Edit. Jeb.

(6) See the citation from the Synod of Antioch, above, p. 64. Also p. 149.

(7) See above P. 151.

*“ was changed and formed into the Figure and
 “ Appearance of a Man.”* Whence he con-
cludes, it was “ The Word of God.” And
 in This very Chapter which you have refer-
 red to, he says again: *“(1) It is absurd to
 “ say, that the Unbegotten and immutable Es-
 “ sence of the Supreme God, was changed into
 “ the Form of a Man:”* Whence he again con-
 cludes, that it was *The Word*, who is the
“ second Lord after the Father.” Nothing
 therefore can be more contrary to the whole
 Sense of Antiquity, than what you here as-
 sert; that Christ, before his Incarnation, had P. 274.
*no other “ Title or Character, peculiar and pro-
 “ per to himself, but only what was common
 “ to the Father and Him too.”* What ! Had he
 not the Title and Character of Angel or Messen-
 ger before, under the Old Testament ? And
 was This Title *“ common to the Father and
 “ Him too ?*

But you say : Had he not been *“ The God”* P. 273.
*“ of the Universe,—he should have rejected
 “ That Worship, as the Angel did Manoah’s
 “ Sacrifice; Judges 13, 16.”* I answer : That
 very Angel, is yet (ver. 22,) stiled God.

(1) See above P. 151.

QUERY XIX.

Whether the Doct̃or hath not given a very partial Account of John 5, 23. founding the Honour due to the Son, on This only, that the Father hath committed all Judgment to the Son; when the true Reason assigned by our Saviour, and illustrated by several Instances, is, that the Son doth the Same things that the Father doth, hath the Same Power and Authority of doing what he will; and therefore has a Title to as great Honour, Reverence and Regard, as the Father himself hath? And it is no Objection to This, that the Son is there said to do nothing of himself, or to have all given Him by the Father; since it is owned that the Father is the Fountain of all, from whom the Son derives, in an ineffable manner, his Essence and Powers, so as to be one with him.

P. 279. *Ans̃w.* **T**HE “Doct̃or has not given a partial Account of” this Text; Because he has “founded the Honour due to “the Son” upon That, upon which Alone our Saviour himself has in the most expre’s words founded it. The “Son’s doing the same “things that the Father doth,” (which you call “the True Reason assigned by our Saviour,” is not “the reason assigned by our Saviour,” though

though it is indeed a "*true reason*," as being of the same import with That which our Lord has assigned in the Text. For as the Son has *Therefore* all Power of Judgment, because the Father has *committed* all Judgment unto him; so (if we will believe his own words,) he *therefore* does the same things that the Father doth, because *the Father loveth the Son, and sheweth him all things that himself doth*. But our Lord doth not say, that he "*bath the SAME*" *Power and Authority of doing what he wills*," as the Father hath; Because Power or Authority *original* and *derived*, are not the *SAME*. Nor does our Lord say, that he "*has a Title*" *to As Great Honour, Reverence and Regard, as the Father himself hath*:" but that 'tis As much mens Duty to honour *the Son, to whom the Father has committed all Judgment*; as to honour *the Father, who has committed all Judgment unto him*. Which are very different things. And 'tis extremely *pleasant* in you to say, "*it is no Objection to this, that the Son*" *is there said to do nothing of himself, or to have all given him by the Father; since 'tis OWNED that the Father is the Fountain*" *of all, from whom the Son derives, in an ineffable manner, his Essence and Powers, so as to be One with him.*" 'Tis very pleasant (I say) to alledge, that an *Objection* which overturns your whole Scheme, is *No Objection*, because 'tis *Owened*. For let it but be *constantly and uniformly* acknowledged, that the Father is, *really*, and not in empty words only, "*the Foun-*"
" *tain*

“*tain of all;*” and that “*the Son has all Given him by the Father;* so that the incommunicable Honour of the *First Cause* and *Supreme Author of all things*, be preserved entire : And the “*ineffable manner*” how “*the Son derives his Essence and Powers from him,*” and is “*One with him,*” needs cause no Disputes.

In your *Defense of This Query*, you allow
 P. 281. that the word [*καθὼς*] even as, “often signifies
 “a General Similitude only, not an exact E-
 “quality.” But what you “*insist on, is, that*
 “*our Blessed Lord, in That Chapter,*” [Joh. 5,]
 “*draws a Parallel between the Father’s Works*
 “*and his own; founding thereupon his Title*
 “*to Honour;*” claiming to Himself “*the*
 P. 279. “*S A M E Power and Authority of doing what*
 P. 283. “*he will;*” the “*S A M E Right and Autho-*
 “*rity;*” the *S A M E Power of giving Life*
 “*to whom he pleased;*” the *S A M E Right*
 “*and Title to the S A M E Honour and Re-*
 P. 289. “*gard;*” the “*S A M E Right, Power and*
 “*Authority, which the Father hath.*” And yet,
 very unfortunately, in the *Same Breath*, you
 P. 283, say “*the Execution of those Powers was*
 289. “*LODGED in his hands;*” and the “*Ex-*
 “*ercise of those Powers is L E F T to him.*”
 Can One Person lodge and leave and commit
 and give Powers to Another, who had already
 in himself the *S A M E Powers* as He that
 is to give them? And if all This was spoken
 of the *Humane Nature* of Christ, (which is
 not Your Answer,) yet the Impropriety would
 still be the very same; as I have shown above

p. 394. This Absurdity therefore you are driven to, by your own *hypothesis*: Whereas, in the *Texts* themselves, the *PARALLEL* is founded on 'This only, that *What things soe-^{Joh. 5, 19.} ver the Father doth, these also doth the Son likewise*; because, though *the Son can do nothing of Himself*, yet *the Father loveth the Son, and sheweth him all things that Himself doth*. Wherefore, as *the Father raiseth up the Dead*, even so *the Son quickneth whom he will*: For *the Father hath COMMITTED all Judgment unto the Son*, that all men should honour *the Son* even as they honour *the Father*. And, as *the Father hath Life in Himself*; so *hath he GIVEN to the Son to have life in Himself*: And *hath GIVEN him Authority to execute Judgment also*, because he is *the Son of Man*. The Son does the Works, which *the Father hath GIVEN him to finish*: And These bear Witness that *the Father SENT him*. He came in his Father's Name: and sought not his *OWN Will*, but the *Will of the Father that SENT him*.

20.

21.

22.

23.

26.

27.

36.

43.

30.

The Light of these Texts is so strong and clear, that you are forced to endeavour to turn aside your Reader's Eyes, by telling him that I "charge with Prejudice and Blindness
" many Wise, Great, and Good men, and Many
" Churches of the Saints, through a long Succession of Ages." You know, this is not a Right Way of dealing with Scripture. And yet I have very largely shown, that Antiquity also is against you. But to proceed.

P. 282.

P. 286.

My "*Interpretation*" of *Joh. 5, 19*, you tell me, "*is plainly forced, makes the Context incoherent, and the whole Passage inconsistent. For, be pleased to observe. The Son can do nothing but by Commission from the Father: Why? Then follows, For what things soever He doth, these also doth the Son likewise. Does it follow, because he can do nothing of himself, (in Your Sense,) that Therefore he can do every Thing which the Father does? Where is the Sense or Connexion?*" I answer: You cannot but know, this Interpretation is none of mine, but a Fiction of your own. The Sense of the Text, is plain. The word [*For,*] in the latter part of the 19th verse, is not the Reason given of what went before. That Reason follows, in the 20th verse; And the latter part of the 19th is a Parenthesis. *The Son can do nothing of himself: And yet, what he seeth the Father do, the Son can do also, (even what things soever the Father doth, these also doth the Son likewise:)* Because, or For, the Father loveth the Son, and sheweth him all things &c. What is there forced or incoherent in all this? Nay, you yourself retract this Charge in the next Page; and acknowledge, upon better Consideration, that My Interpretation "*makes the Context coherent:*"

P. 287.

Only you think it "*very odd and strange, for a CREATURE to be commissioned or empowered to do all Things that the Creator doth.*" But does my Interpretation at all suppose him to be Created? Is not the Interpretation

pretation equally just, in *what manner* soever he was *Generated* of the Father, provided you do but acknowledge him to be *Generated* at all? On the contrary, is it not much more *odd and strange*, that, according to *Your Sense*, the *Supreme God* should be *Commissioned* or *empowered* to do any Thing? Be pleased to consider again your own "*literal, obvious,*" P. 286,
287. "*natural Interpretation*" of the Text. *The Son can do nothing of himself, but what he sees the Father do; for, what Things soever he doth, these also doth the Son likewise:* That is, he does them (you think) by an *equally Supreme and independent Authority and Power*. Now, in This, "*where is the Sense, or Connexion?*" Does it follow, *because he can do Nothing of Himself*, that therefore, when he *does every Thing that the Father does*, he does it of *Himself*? by a *Power equally Supreme and independent*, with That of the Father? How much better is the Interpretation which *Novatian* and *Eusebius*, (Fathers Antienter than "*Hilary, Chrysostom, Cyril and Austin,*" whom P. 283. you refer to,) give us of these Texts! *Novatian* (1) says, that "*the Son is the Imitator*" "*of all his Father's Works.*" And (2) *Euse-*

(1) Quoniam sicut pater operatur, ita operatur & filius; & Imitator est filius omnium operum paternorum. *De Trinit. c. 38.*

(2) Οὐκ ἔστιν ὁμοίωμα τυγχάνει τὴ ἀφ' ἧς τοῦ υἱοῦ γιγνώμενα, ἔργων ἀρχετύπων, ἐν ἀπορήτοις τοῦ πατρὸς λογισμαῖς προϋφισταμέναν· ἃ βλεπεῖ ἀτενῶς ἐν τῇ τοῦ πατρὸς διανοίᾳ, μὴ μῆνιστα ὧν ἑαυτὰ, ἐπεί τὸ οὐ ἐποπτεύειν αὐτὸν τὴ τοῦ πατρὸς βούλη, τῆς πατρικῆς ἀγάπης ἔργον εἶναι παύση, ὁμοιασθῶν ἑξῆς, καὶ λεγών· ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ, ἃ αὐτὸς ποιεῖ· δείκνυντ' ἄρα τοῦ πατρὸς, τὰ ἑαυτοῦ κρύφια· δεωρῶν ὁ υἱός, οὐκ ἔργων ὑφίστη τὴ τῆς πατρικῆς βουλῆς ἔργα. *Ecclesi. Theol. lib. 3. c. 3.*

bis tells us, that “ what the Son does, is a
 “ *Similitude* of the *Original Works*, which
 “ were before hidden in the mind of the Fa-
 “ ther : But by seeing them distinctly in the
 “ Mind of the Father, he *imitates* those Things
 “ which he there sees. Now his looking
 “ into the hidden Things of the Father, is an
 “ Act of the Father’s *Love* to him ; as he him-
 “ self plainly declares in the next words, saying,
 “ *for the Father loveth the Son, and sheweth*
 “ *him all Things that himself doth.* The Son
 “ therefore, seeing the hidden things of the
 “ Father who sheweth them unto him, by
 “ his own Works accomplishes the Works of
 “ his Father’s *Will.*” Nay, even *Epiphanius*
 says upon the same Text : (.) “ The Fa-
 “ ther being a Spirit, acts by *Supreme Au-*
 “ *thority* ; but the Son, who is also a Spirit,
 “ does not act by *Supreme Authority*, as the
 “ Father does ; but acts in a *like manner*,—
 “ (ὕπεργικῶς) *ministerially.*”

p. 287. You are not willing to allow my Observa-
 tion, that the *Act* of the Father’s *Love* to-
 wards the Son, in *showing him all Things*
that he himself doth, and empowering the Son
 to do them likewise, is an Instance of his *free*
Love. You think it is no more “ *Matter of*
 “ *Choice,*” than God’s *Love to Himself*. But
 the Difference is plainly This : God’s *Love to*
Himself is no *Act*, but a *Mode of Perfection*
of Existence : But the Father’s *showing the*

(I) Ὅτι ὁ πατήρ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. Ὁ γὰρ πα-
 τὴρ πνεῦμα ὢν, ἐκδεντικῶς ποιεῖ ὁ δὲ υἱὸς πνεῦμα ὢν, ἐκ ἐκδεντικῶς
 ποιεῖ, ὡς ὁ πατήρ, ἀλλ’ ὁμοίως.—ὕπεργικῶς. Haef. 73. P. 865.

Son all Things that himself doth, and Giving him Authority to do them likewise, is an Act of the Father's Love towards the Son, and Therefore is Free. I have kept (says he) my Father's Commandments, and abide in his Love, John 15, 10.

You bring in *Hilary* again, but not at all to your Purpose. For though he held that the Son was of the *same Nature* with the Father, as a Sun-beam is of the *same Nature* with the Sun; yet he always allows that the Father is *Superiour* to the Son in *Dignity* and *Authority*. Upon *This* point he is very exprefs, in his Account and Explanation of the Council of *Sirminum*. P. 288.

Again: Press'd with the Notion of our Lord's *Power* being every where in *This Chapter of St. John* supposed to be *delegated*; *John 5.* you tell me, that "*a delegated Power does* P. 289.
"*by no means infer any Inferiority of NATURE.*" I answer: That's not the Point in Question; the abstract word, *Nature*, being a term of very *uncertain* and *indeterminate* Signification: See *above*, p. 176. But 'tis evident (which is the only True Point in question,) that a *delegated Power or Authority* cannot be *equally Supreme and independent*, with the *original underived Power or Authority* which *delegated* it. Your Argument, that One Man "*may be Delegate to* P. 289.
"*Another, without being unequal in NATURE,*" has been answered *above*, p. 193.

- P. 290. Your Notion of "*Supremacy of Order*," that is, the Order in mere Placing of Words: That "*the Father, as Father, is Supreme; and the Son, as Son, Subordinate*:" and yet
- P. 53, 57. that, at the same time, the Son is "*Supreme in the strict Sense*," the Supreme God "*in the same Sense and in as high a Sense as the Father himself*:" This Notion (I say) has been considered *above*, p. 317, & *passim*.
- P. 290. Your unreasonableness in citing a *confessedly corrupt* Translation of *Origen*, has been also particularly shown *above*, p. 69 and 330.
- P. 290.
291, 292. Your unfairness in the Use of the term, *Undivided Nature*; and in your complaining of my "*imaginary Sense of Individual Substance*," and of the "*difficulty in fixing and determining the Sense of the words, individual Substance*:" has been likewise shown *above*, p. 307.
- P. 291,
293, 294,
296, 297. But nothing is more unfair, than your endeavouring to prejudice ignorant Readers, by perpetually stiling your *own particular* Scholastick Hypothesis, "*THE Doctrine of the Trinity*." As if Others, who plead for the *Whole Doctrine of Scripture*, and (according to the best of their Abilities) for *every just Consequence* drawn from the Doctrine of Scripture, and for a Notion wherein they think the *Primitive Church too* almost unanimously agreed with them; had not as good a Right to call *Their* Doctrine "*The Doctrine of the Trinity*," as you have to call *Yours* so.

Your

Your saying, "*the Father's Hypostasis* or *Person*;" is also a Deceiving of your Reader: When you know the word, *Hypostasis*, in all the Primitive Greek Writers always signifies, *Substance*; and never *Person*, (in the sense you use it,) as contradistinguished from Substance. As D. Cudworth, and Others, have abundantly shown. P. 293.

Your *Argument* drawn from imaginary Difficulties in our conception of the *Omnipresence*, has been particularly answered above, p. 305, and 309. I shall here observe only by the way, that the Foundation of all your Difficulties, viz. the Supposition that "*the Substance of God, is God*;" is not true. For God is neither the *Substance of God*, nor the *Attributes of God*; but He is *That intelligent Agent*, whose both the *Substance* and the *Attributes* are. And as *Infinity*, for instance; so every Other *Attribute, Power or Perfection*, of the Omnipresent Being, is the *individual Attribute, Power, or Perfection*, of That One individual intelligent Agent, whose the Omnipresent Substance is. P. 293, &c. P. 317.

QUERY XX.

Whether the Doctor need have cited 300 Texts, wide of the Purpose, to prove what no Body denies, namely, a Subordination, in Some Sense, of the Son to the Father; could He have found but one plain Text against his Eternity or Consubstantiality, the Points in question?

P. 198. *Ans.* **T**HE “Eternity or Consubstantiality” of the Son, are not in any manner “*the Points in question;*” because, of *whatever Duration and of whatever Substance* the Son be, (which are *Metaphysical Questions,*) the Truth of no one of Dr. Clarke’s Propositions is thereby at all affected. The Truth of plain Scripture-Declarations, does *not at all* depend on the Truth or Erroneousness of Any metaphysical hypotheses made by Writers who lived in Ages after the Apostles. The 300 Texts therefore, are by no means “*wide of the Purpose;*” because they All prove, what they were *brought to prove;* namely, a *Subordination*, not in mere *Position or Order of Words*, which in the Truth of things is a *Co-ordination*: but they prove a *real Subordination* of the Son to the Father in point of *Dominion and Authority*, and establish a *real Supremacy of the Father over all*: Which You, in direct opposition to the first Article

Article of the Apostles Creed, and to the whole Tenour of the New Testament, and to Many of your own Concessions also, perpetually deny.

In your *Defense* of This Query, you have recourse again to your Difficulties in the Notion of the Divine Omnipresence, which I have answered *above*, p. 305; and to your Charge of an “*unmanly trifling with an equivocal word, an ambiguous Expression, Individual*,” which I have also considered *above*, p. 307. P. 298.
P. 299.

The injustice of your Charge of a “*Tacite Conclusion*” which you *suppose* drawn from the 300 Texts, over and above the *Manifest Conclusion* professedly drawn from them; has been shown *above*, p. 301, 338. And your Notion of *Subordination*, how absurd it is; has likewise been *before* shown, pag. 193, 317. P. 299
P. 302.

“*Self-existence*” you call “*a Metaphysical Term; the Word equivocal, and the Notion sufficiently obscure.*” I answer: There is No *obscurity* in the *Notion*, nor any possible *equivocalness* in the *Word*. It *always* and *only* signifies, *existing necessarily Of itself, without Deriving in any manner from any Other whatsoever.* The *ridiculousness* of your supposing it to be a mere *Negative*, has been shown *above*, p. 226. P. 300.

“*The First Christians,*” you say, “*easily believed, that Father, Son, and Holy Ghost, into whom they were baptized, and whom they worshipped, were EQUALLY Divine;*” P. 301.

“ vine; without troubling themselves about
 “ the manner of it, or the reconciling it with
 “ their Belief in One God.—PROBABLY,
 “ the plain honest Christians believed every
 “ person to be God, and all but One God; and
 “ troubled not their Heads with any nice Spe-
 “ culations about the Modus of it. This
 “ SEEMS to have been the artless Simplici-
 “ ty of the Primitive Christians, &c.” If by
 the words, *equally divine*, you here mean,
of equally Supreme Dominion or Authority,
 (and any Other Meaning is beside the Point in
 Question;) the Reverse of your Assertion is
 manifest, in almost every Chapter of the New
 Testament; in every Antient Creed, even of the
 Fourth as well as of the foregoing Centuries; in
 all the Remains of all the Antient Liturgies; in
 almost every Page of all the Primitive Fa-
 thers; and sufficiently in the Passages I have
 already cited in This Discourse. The mean-
 ing of the *Conjunction* of the *Three Persons* in
 the Form of *Baptism*, is explained professedly
 in all the Antient Creeds, and in the (1) Book

(1) Ἐπὶ τούτων τὸ μὲν βάπτισμα εἰς τὸν θάνατον Ἰησοῦ διδόμε-
 νον.—Ὁ πατὴρ ἢ μνήμη ὡς αἰτίας καὶ ἀποστολῆς. Ὁ πνευματικὸς
 ἢ συμπάρακλησις, ὡς μάρτυρ.—Πατὴρ, ὁ ἐπὶ πάντων Θεός·
 Χριστός, ὁ μονογενὴς Θεός, ὁ ἀγαπητὸς υἱός, ὁ τῆς δόξης κυρίως πνεύ-
 μα ἅγιον, ὁ παράκλητος, τὸ ὑπὸ Χριστῷ πεμπόμενον, καὶ ὑπὸ ἐκείνου
 διδασκόμενον, καὶ ἐκεῖνον καρτερίον. “ Baptism is appointed into the
 “ Death of Jesus:—The Father is mentioned, as the
 “ Cause and Sender; the Holy Ghost is joined with him, as the
 “ Witness.—The Father, is God Supreme over all: Christ,
 “ is God the only-begotten, the beloved Son, the Lord of Glory:
 “ The Holy Ghost, is the Comforter that was Sent from Christ,
 “ and received of him his Doctrine, and preached him to the
 “ World.” lib. 3. c. 17. See also lib. 7. c. 22.

stiled

Qu. XX. Of the Unity of God.

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filed the *Apostolical Constitutions*; and by (1) *Eusebius*, whose words you have in the Margin.

(1) Βαπτίζοντας αὐτὰς εἰς τὸ ὄνομα Ἰ πατρὸς, καὶ τῷ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος· τῷ ᾧ πατὴρ ἀνθεντοῦνται καὶ δοξαμένοις πρὸς χάριν, τοῦ ᾧ υἱοῦ ταύτη διακονομένη· — τοῦ ᾧ ἁγίου πνεύματος, δηλαδὴ τοῦ παρακλήτης, αὐτῷ ὄντι τοῦ χωρηγμένου. *Eccles. Theolog. lib. 3. c. 5.* “ Baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost. The Father bestowing the Grace, as the *Original Author*: The Son, being the *Mis- nister* of it: And the *Holy Ghost*, the Comforter, being the “ *immediate Distributer* of it.”

QUERY. XXI.

Whether he be not forced to supply his want of Scripture-Proof by very strain'd and remote Inferences, and very uncertain Reasonings from the Nature of a Thing confessedly Obscure and above Comprehension; and yet not more so than God's Eternity, Ubiquity, Prescience, or other Attributes, which yet we are obliged to acknowledge for certain Truths? P. 303.

Ans^w. **N**ONE of the Propositions on which Dr. Clarke lays any Stress, are drawn by mere “Reasonings from the incomprehensible Nature” of God, though (I think) they are very agreeable to right Reason. Neither are they drawn by any “strained and remote Inferences.” But they are either the express and literal declaration, or the immediate and obvious Result, of many more than

than 300 Texts in the New Testament. Your Scheme, on the contrary, contains, not indeed "*a strain'd and remote inference,*" but a Proposition *directly contradictory* to the Texts. For you declare The *One God*, (so stiled by way of eminence,) to be both *Father* and *Son* and *Holy Ghost*; whereas St. Paul in *express Terms* declares the *One God* to be the *Father of whom are all things*, as distinguished from the *One Lord, Jesus Christ, by whom are all things*; and (in another place) that the *One God* is the *Father of all, who is above all*, as distinguished from the *One Lord, and One Spirit*, mentioned in the very same Sentence. Had you attempted to *paraphrase* these Texts according to *your* Notion, you could no way have concealed the Paraphrase's being *contrary* to the Texts.

P. 303. As "*God's Eternity, Ubiquity, Prescience, and other Attributes,*" are *Themselves* (and not particular mens different philosophical Explications of the *Manner* of them) the *Subject of our Belief*: So the *Directions* actually given in *Scripture* concerning the Worship of God and of Christ, (not philosophical Conjectures concerning *Substances* and *Essences* and the *Metaphysical* reasons of things,) ought to be *Guide of our Practice*. And then there would soon be an End of all Disputes.

Your introducing therefore, upon This occasion, Arguments "*against the Omnipresence*" &c. and stiling "*the case exactly the same*;" and talking of "*clearing God's Attributes from being liable to the same Charge*;"

“Charge;” and of apprehending things, “in
 “the general, as fully and clearly (perhaps more P. 321.
 “so, as Eternity, Omnipresence, or the like;” All
 This (I say) is entirely besides the Purpose :
 As has been distinctly shown above, p. 305.

Dr. Clarke’s Assertion is not, (as you falsely P. 305.
 represent it,) that “the Son of God cannot be
 “strictly Divine,” but that he cannot be E-
 qually Supreme with the Father, “unless he be
 “Co-ordinate in all respects with the Father.”

You tell me; “The Woole terminates in a P. 305.
 “Philosophical Question :” And “This con- 307, 308.
 “troverſie, managed upon the foot of mere
 “Reason, terminates at length in That ſin-
 “gle question, whether the Eſſence of God
 “be above Comprehension, or no.” I an-
 ſwer: The Eſſence of God, is no part of
 the Subject-matter of the Question be-
 tween us. The Scripture tells us, *there is*
but One God, even the Father, [or Firſt Cauſe]
of whom are all things ; one God and Father
of All : And yet, at the ſame time, it ſtiles
 the Son alſo God. The only, the “ſingle
 “question” hence ariſing, “upon the foot of
 “mere Reason,” is: not, whether the Eſſence
 of God be comprehenſible, or no; but in *What*
Senſe theſe Two Propoſitions, which upon
 Authority of Scripture are *Both* of them ac-
 knowledged to be *True*, are, according to
 Reason and the Uſe of Language, beſt under-
 ſtood to be *conſiſtent*.

And here indeed, I think, I have the juſt-
 eſt Reason to complain; that neither here,
 nor in any other part of your Book, you ever
 lay

lay before your Reader the *True Point* in question between us. The Question is, about a *Doctrine of Scripture*; about the sense of certain *Propositions* laid down in *Scripture*. The *Foundation* therefore of the question, the *Proposition* whose Sense and Meaning you argue about, ought Always to be a *Scripture-Proposition*. As, for instance; that *To Us there is but One God, even the Father, of whom are all things*; and yet, that *The Word is God*. In *What Sense* these Two Propositions are consistent, is the Point in question. Now This you constantly hide from your Reader.

P. 318. You speak of "*THE Doctrine of the Trinity*" having "*no Peculiar Difficulties*;"

P. 320. a doctrine "*evident from Scripture, and apprehended in the general as fully and clearly as Omnipresence*." You talk of "*THE VERY mystery of the Trinity*;" of "*THE Thing itself*," in opposition to the particular

P. 321. *Modus* of it; Of "*Scriptural Positions*;" of a

P. 323, 322. "*Plain Scripture-Truth*;" the "*leading and fundamental Doctrine*;" the "*plain fundamental Truth*;" which "*He that believes simply, and in the general, and AS laid down in Scripture, believes ENOUGH*." And yet in All This, and in all other Expressions of the like kind throughout your whole Book, you never once *mean* (at least you never once *mention*) any *Scripture-Position*; but constantly slip into its place *Some Other Proposition*, which (by your *Hypothesis*) you *suppose* to be, in way of Inference, equivalent.

P. 323. "*One God IN Three Persons*;" "*Three Persons*,"

"sons, every one Truly God, and all but One P. 320.
 "God?" "Three Persons, every one singly P. 314.
 "God, and All together One God." As if
 the whole Question was; not, whether or
 how far or in what Sense, Your Propositions
 rightly express the Doctrine of Scripture; but
 merely, whether or how far, or in what
 Sense, Other mens Notions agree or disagree
 with Your Propositions considered as a Rule.
 I am confident you would have taken it ex-
 tremely ill, had I argued against You in such
 a manner, as always to make some of my
 own or of Dr. Clarke's Propositions, the Rule
 by which to try All Your Arguments.

But to proceed. "The Learned (you say) P. 317.
 "are hardly agreed whether Self-existence
 "be a Negative or Positive Idea." How ab-
 surd This is, I have already shown, *pag. 226.*

Excellent are the Words you use a little P. 319.
 after; and I most heartily agree with you
 in them. "So much we owe to the Church
 "of Christ, which receives this Faith; to the
 "blessed Saints and Martyrs many Centuries
 "upwards, who lived and died in it; to
 "Truth, to God, and to our selves; as to
 "see that it be fairly and impartially exami-
 "ned. That, proving all Things, as we ought
 "to do, in Sincerity and Singleness of Heart;
 "we may at length be both wise enough to
 "know, and suitably disposed to hold fast, that
 "which is Good."

You mention some "*difficiles Nugæ*; most- P. 322.
 "ly, verbal or vain Inquiries; which do not
 "concern common Christians." Care there-
 fore

fore should always be taken, that no Practice, especially in things relating to the Worship of God, be founded upon mere *Speculations*, but wholly upon *express Command*.

P. 323. You make a *Supposition* of my "*arguing* "*that the Son cannot be God, in the strict Sense,* "*without making Two Gods.*" But why do you make a *Supposititious* Argument for me, instead of the *True* one? My Argument is not *founded* upon what *Can* or *Cannot* be; but upon the *Apostles* asserting that *The One God* is the *Father* [or *First-Cause,*] of whom are all things, as distinguished from the *One Lord, Jesus Christ, by whom are all things.* Though, if by the words "*strict Sense,*" you mean *Supreme Sense*; 'tis also very evident, that no "*Union of Substance, Will, Power, Presence,* "*Operation,*" or any thing else; *can* make *Two Supreme Gods* to be *The One Supreme God.*

ibid. You "*suppose*" me to "*argue again, that* "*if the Son be a Son, in*" your "*sense, there* "*Must be a division and separate Existence.*" But why will you "*suppose*" me to say, what I never said or thought of? *Separate, or not separate,* makes no difference at all in *my* Argument; which relies wholly upon *Supremacy* in point of Authority.

P. 324. You proceed to ask me: "*Did you set out* "*upon the foot of Scripture? Does Scripture* "*any where tell you, that Two divine Persons* "*Cannot be One God? Or that the Father and* "*Son Must have a Separate Existence?—*

Lay

“ *Lay aside your unscriptural Objections, and we shall have no occasion for unscriptural Answers.*” I answer : I *did* set out upon the Foot of Scripture ; and *do* continue upon That Foot still. I did not set out with asserting that Two Divine Persons *Cannot* be One God ; but with taking Notice that the Scripture asserts *in fact*, that *The One God* (eminently so stiled) is *the Father of all, who is Above All* ; even *the Father, [or First Cause,] of whom are all things.* I did not set out with supposing, that Father and Son must have a *Separate Existence* ; Because *Separate, or not Separate, divided or not divided* in Substance, makes no difference as to the point in question between us. I did not set out with bringing *unscriptural Objections*, or indeed *Objections at all* against Any thing ; but with maintaining Dr. Clarke’s Propositions, as *not going beyond the Scripture.*

When you cited *Lucian’s Philopatrīs*, you ought to have hinted to your Reader, that Learned Men look upon it as spurious. P. 325.
335.

The Passage you cite out of (1) *Irenæus*, (*viz.* “ *According to all the Hereticks, the Word of God was not made Flesh ;*”) means, P. 325. that the Hereticks, the *Cerinthians* and their Followers, supposed *Jesus and Christ* to be *Two Persons* ; so that *the Son of God* was not

(1) Secundum nullam sententiam Hæreticorum, Verbum Dei Caro factum est. *Lib. 3. c. 11.*

made Man, or (1) became Himself the Son of Man, but only came down upon or was united to the Man Jesus. Which Heretical Notion, is much nearer to your opinions, than to mine.

QUERY XXII.

Whether his (the Doctor's) whole Performance, whenever he differs from us, be any thing more than a Repetition of this Assertion, that Being and Person are the same, or that there is no Medium between Tritheism and Sabellianism? which is removing the Cause from Scripture to natural Reason; not very consistently with the Title of his Book.

P. 326. *Answ.* **D**R. Clarke has neither in “*the Whole*” nor in any Part of “*his Performance*,” either “*asserted*” or “*supposed*,” that “*Being and Person are the same* ;” but that *Intelligent Being* (or rather *Intelligent Agent*), and *Person*, are the same. If Two or more *Intelligent Agents* Can be the same *Being*, or subsist in the same individual *Substance* ; (provided the *Agents* be not *all* of them *Self-existent*, as well as the *Substance* ; which is mani-

(1) Ὅπως εἶδομεν ὅτι ὁ πατὴρ τὸν ἑαυτοῦ υἱὸν καὶ ἐν τοιούτοις πά-
 ρεστιν ἀληθῶς γεγονέναι δι’ ἡμῶν βεβέληται καὶ μὴ λέγαμεν ὅτι ἐκεί-
 νου τοῦ θεοῦ υἱὸς ἂν, ἔκ ἀντελαμβάνετο τῶν γινομένων καὶ συμβάντων
 αὐτῷ. *Justin. Dial. cum Tryph. P. 331.*

See also *Modest Plea*, p. 90, &c.

fest *Polytheism*;) this will no way affect the Truth of any of Dr. Clarke's Propositions.

To insist that words ought to have *Some Meaning and Signification*, is not "*removing the Cause from Scripture to natural Reason,*" but appealing from *Entbusiasm* to *Scripture and Reason in conjunction*.

In your Defense of This Query you tell me, that, according to my Notion, "*it is not* P. 327.
Scripture, it is not Antiquity, but a Philoso-
phical Principle" we trust to; "*to which,*
Scripture, Fathers, Councils, Creeds, every
thing must yield." That "*the whole is made* P. 330.
to depend upon a mere Philosophical Question;
which is to be the Rule and Measure to try
Scripture and Fathers by :" Whereas "*Ex-*
trinſick Evidence, Divine Revelation," ought
to be "*here all in all ; And the only proper Use* P. 328.
of our rational Faculties, is to inquire into the
true and genuine Sense of it.—Come out of Me-
taphysicks, and put the Cause upon the Foot of P. 329.
Scripture and Antiquity :— Scripture is our
Rule to go by." I answer: The Reverse of your
Charge in This Point, is true. Our Foundation
is, that *The One God* (so called by way of Emi-
nence) is the First Cause or Author, and the
Supreme Governour, of the Universe; *the*
Father, of whom are all things ; the One
God and Father of all, who is above all.
This is exprefs *Scripture*. Your Foundati-
on, on the contrary, is; that as "*the word,* Sermont,
Man, sometimes stands for the Whole Spe- P. 145.
E e 2
cies ;

“cies ; sometimes indefinitely for Any individu-
 “al of the Species, without determining which ;
 “and sometimes for This or That particular
 “Man : So, by way of Analogy, or imperfect
 “resemblance, the word, God, may &c.” This,
 I think, is Philosophy and Metaphysics, not
 Scripture.

P. 328. You proceed : “ All that the Doctor has pro-
 “ved, or can prove, is only This ; that Sepa-
 “rate Persons are so many intelligent Beings ;
 “which we readily admit. But united Persons,
 “or Persons having no separate existence, may
 “be One Being, One Substance, One God, not-
 “withstanding.” The Doctor no where, that
 I remember, speaks of Persons *separate* or *uni-
 ted*, but *Supreme* or *not Supreme* : In which
 respect, being *separate* or *united*, makes no
 difference. For two equally *Supreme* persons,
united, may be in the complex sense “ One Be-
 “ing, One Substance ;” but they will not con-
 sequently be *One Supreme Governour*, *One*
Lord, *One God*. For are not *Two equally Su-
 preme Governours* of the Universe, *Two Gods* ?
 And are not *Two equally Supreme Governours*,
united in Substance, still *Two equally Supreme*
Governours ?

V. 329. You complain that we admit “ *no Medium*
 “ *between Tritheism and Sabellianism.*” Yes :
 According to Scripture and all Antiquity, there
 is a manifest *Medium*. *One Spirit*, *One Lord*,
One God and Father of All, *who is above All*,
 (the Assertion of the Apostle,) is a manifest
Medium. But if (contrary to Scripture and

to the *unanimous* sense of all *Antiquity*) you make more than One *absolutely Supreme over all*; many *Supreme Governours of the Universe* are *Many Gods*, in what metaphysical manner soever those *Many Gods* be supposed to be *united*. Your misfortune is; that, whereas (according to Scripture) all *Antiquity* (however they differed in *other* respects, yet) agreed in *This*, that the *Unity of God* depended upon the *Supremacy of the Father*, upon his being the (1) *Alone Head, Fountain, and Original of all Being and Power*; you, on the contrary, the more you *destroy* the *Supremacy of the Father*, the more you think you establish the *Unity*; of *what*? not of *God*, not of the *Governour of the Universe*, but of a mere *abstract metaphysical Substance*. By which very same Argument, you might have proved (2) to *Tertullian, Origen, Lactantius*, and others of the *Fathers*, that All the *Angels*, and even all *Humane Souls*, were *The One Supreme God*. And by the same Argument the *Heathens* could have proved to *You*, that all their *inferiour Deities* were *The One Supreme God*.

In “*Defense*” of yourself “*against the*” P. 331.
 “*Charge of Tritheism*,” you “*observe that there*
 “*are more Persons than One, dignified with the*
 “*SAME high Titles; invested with the*
 “*SAME high Powers, Attributes and Perfection*
 “*ons, and intituled to the SAME Honour, Wor-*

(1) See an excellent Passage of Bishop *Pearson*, cited above, p. 31, and 207.

(2) See above, p. 285, 286, 328.

“ship and Adoration.” To This I have before answered: Is it *No High Title*, to be *The Father* or *First Cause* of All things? Is it *no Power* nor *Perfection*, to be the *Alone Fountain* of all *Power* and *Perfection*; himself *unoriginate*, *underived*, and *independent on Any*? Is there *no difference* between being worshipped *Mediately to the Glory of Another*, and having *All Worship terminate ultimately in Himself Alone*?

P. 331. *“The Scripture (you say) constantly asserts, that God is One.”* True: And that This One God is the *Father of All, who is above All*.

Ibid. Your Arguments about *Two Jehovah's*, and *Two Creators*, and *Two Worships*, have been distinctly answered above; pag. 180, and 184, and 317, and 354, &c.

Ibid. You add: *“In a word, the Father is God, and the Son is God, and yet we are nowhere taught to call them Two Gods: The obvious Conclusion from the Premises, is, that they are Both One God:”* That is, (as you elsewhere

Sermons, explain yourself,) *“God in a large indefinite P. 144. sense, just as the word Man often denotes Man in general, or Man indefinitely.”* The Apostle St. Paul thought it more reasonable to draw another Inference: viz. that the Father was *The One God, Of whom are all things*; and that the Son [or God the Word] was *The One Lord, By whom are all things*. Why they are never called *Two Gods*, see above, in pag. 197. Also Dr. Clarke's Scripture-Doctrine

Doctrine, 2d Edit. Part II, §. 39, pag. 300, 318.

“ *The Prophet Isaiah (you say,) as interpreted by St. John, makes them Both to be One Holy, Holy, Holy Lord of Hosts ;* Isaiah ch. 6. Job. 12, 41.” There is no such thing in the Texts. See Dr. Clarke’s Scripture-Doctrine, Part I. N^o 597. P. 332.

You go on : “ *Those who lived nearest the Apostolical Age, and best knew the Mind of the Scriptures, They also taught the Same Doctrine which WE teach. There was some Appearance of Tritheism in it Then, as there is Now.*” I answer : Though This be not the Point in question, what the opinions of uninspired men have been ; yet I think I have sufficiently shown, that the *Ancient Writers* were *None* of them (as indeed neither is Bishop Bull himself, whom you so frequently refer to,) at all of *Your* opinion in the point of *Equal Supremacy of Dominion* ; which is indeed the *only material* point in question, the *single Theological* question, all other points being merely *Metaphysical*. P. 333.

The unreasonableness of your citing *Origen* out of the *spurious* representations of *Latin Writers*, I have shown *above*, p. 328. P. 334.

What you call “ *the Unity of Principium,*” the “ *Unity of Principle,*” which “ *clears the Churches Doctrine from the charge of Tritheism ;*” the *Unity of Original*, the “ *Origination in the Divine Paternity,*” which “ *has Antiently been looked upon as the Affec-*” P. 336.
339.

Pearson on the Creed
p. 40 Edit.

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“ *tion*”

“*tion of the Unity :*” All This does not make *Two Persons* (how much soever they be supposed to be of the *same Nature*, as the *Sun* and a *Sun-beam*, or the *Sun* and a *Fire*, are of the *same Nature* : It does not make *Them*, I say,) to be *The One Supreme God* : But it shows how, (consistently with the Acknowledgement of the Son’s Divinity,) the *Father*, the *Principle* and *Original* and *First Cause* of all things, is stiled *God absolutely*, “*the One God, the true God, the Only True God, the God and Father of our Lord Jesus Christ. Which as it is most True, and so fit to be believed ; is also a most NECESSARY Truth, and therefore to be acknowledged, for the avoiding multiplication and plurality of Gods. For if there were more than One which were from None, it could not be denied but there were more Gods than One.*”

p. 336. Your saying, that “*God is not μονοπροσωπον*,” a *single Hypostasis* ;” is directly *deceiving* your Reader, as if *προσωπον* and *hypostasis* were the same ; when you cannot but know, that in all the *Antient Writers*, they are *opposed* to each other. The *Sabellians* held (*τρία πρόσωπα*) *three Personal Denominations*, in (*one ὑπόστασις*) *one single or singular Substance*. And therefore *Eusebius* charges *Marcellus* with *Sabellianism*, because (1) he held “*One Hypostasis with Three Personal Denominations.*”

(1) Μίαν ὃ ὑπόστασιν τριπρόσωπον, ὥσπερ καὶ τριάνθρωπον, εἰτάγμα. *Eccles. Theol. lib. 3. c. 6.*

You proceed to tell me, that Our Doctrine P. 337. is Polytheism, "*in the same sense that the Pagans are called Polytheists :*" That it has been "*condemned as Polytheism and Paganism*" P. 339. "*over and over :*" That I "*do not admit Two*" P. 341. "*Supreme Gods, is very true ; no more did the Pagan Polytheists.*" Now, not to retort this upon you at present, that *You Do admit Two Supreme Gods ;* Consider, I beseech you, *whither* This Argument of *yours* tends. To say Any one Can be God at all, unless He be The P. 2, &c. One Supreme God, is (you think) Paganism. Any "*distinction of Worship, Mediate and Ul-*" P. 247. "*timate,*" is Paganism and Idolatry. Now, 235. pray observe. The Pagans, St Paul tells us, had Gods Many, and Lords Many ; Many I Cor. 8, 5. fictitious Superiour, and Many fictitious Inferiour Deities. On the contrary, to Us Christians (says he) there is but One God, the Father, of whom are all things ; One God and Eph. 4, 6. Father of all, who is above all : And to Us there is One Lord Jesus Christ, [God the Word, I Cor. 8, 6. in St. John's language,] by whom are all things. One God, and One Mediatour. And to This I Tim. 2, 5. Mediatour every Knee must bow, MEDI- Phil. 2, 11. ATELY to the Glory of God the Father. Therefore (according to You) St. Paul was a Pagan and an Idolater. If you reply, that the One God and Father of all, and the One Lord Jesus Christ, are Consubstantial. This Alone is not sufficient ; For, so said the Pagans of Their Many Deities. If you reply, that the One Lord Jesus Christ is That One God,

the

the Father, of whom are all things; is not This both manifestly absurd in itself, and also direct Sabellianism? What Answer the Antient Christians gave to this Objection, I have shown above, p. 384; out of Origen, in the Passage marked (1). The God of the Christians, is the True God; and the Mediatour of the Christians, is the True Mediatour, appointed of God: The Gods and Lords of the Pagans, were Both of them Fictitious.

P. 337. You add: "*One divine Person is,*" (according to *Us,*) "*equivalent to One God, and Two to Two.*" I answer; No. Not *One Divine*, but *One Supreme Person*, is (in the absolute Sense) *The One God*. Another *Divine Person not Supreme*, does not constitute *Two Gods*: As I have *already* shown, p. 197.

P. 337. But you insist upon it, that our "*avowed Doctrine is, One Supreme, and Two Inferi-*

P. 341. "*our Gods.*" Again: "*Two Gods, a Greater and a Less, a Supreme and an Inferiour.*"

P. 342. For "*if we understand the word, God, in the strict sense, 'tis ridiculous to charge*" [what you unrighteously call] "*the Arian Scheme with Plurality of Gods.*" The Sense of this Argument, in Other words, is plainly This. To acknowledge *One God, the Father, of whom are all things*; and at the same time *One Lord, Jesus Christ, by whom are all things*: To acknowledge *One God and Father of all, who is Above all*; and, at the same time, that the *Son can be God at all*: is avowing "*Two Gods, a Supreme and an Inferiour.*" Your Argument

gument therefore is directly levelled, not against *Me*, but against the *Apostle himself*. Unless you will take upon you to say, that the Apostle intended to affirm, that the *One God, the Father, of whom are all things*, (as distinguished from the *One Lord, Jesus Christ, by whom are all things*,) is both *Father and Son*; And that *The One God and Father of all, who is Above all*, (as distinguished expressly in the very same Sentence from the *One Lord and One Spirit*,) is Himself both *Father and Son and Spirit*.

You go on : “ *Certainly the Asserting Three* P. 337.
Gods (whether Co-ordinate or otherwise,)
is Tritheism; against the first Commandment,
against the whole Tenour of Scripture, and
the Principles of the Primitive Church.” I
 reply : *Certainly the Asserting Three Gods,*
Three equally Supreme Governours of the
Universe, (whether divided or undivided in
Metaphysical Substance,) is Tritheism; against
the First Commandment, against the whole
Tenour of Scripture, and the Principles of
the Primitive Church : “ *It is, to Me, an* *ibid.*
Instance of the ill effects of vain Philoso-
phy, and shows how the Disputer of This
World may get the better of the Chri-
stian.”

Your citing out of “ *Post-Nicene Fathers* ” P. 338.
 the “ *Sense of Ante-Nicene* ” Writers, whose
 Own Works are lost ; has been taken notice
 of above, p. 69, 71, 280, 330.

P. 338.

You cite a Passage of *Athanasius*, that (1)
 “ He who introduces a God underived, and
 “ Another who is God derived, makes Two
 “ Gods.” Which is not very consistent with
 his (2) own foregoing Words, that “ He indeed
 “ who introduces Two Original Principles,
 “ preaches Two Gods.” For, that in *This*
unoriginate Principality over all, consists the
Unity of God; was the express Doctrine of
 All the *Ante-Nicene Writers*. “ God Alone
 “ (says (3) *Justin*) is Unbegotten and (4)
 “ Immortal, and for That Reason He is God.”
 And *Novatian*: “ If, says (5) he, he had
 “ introduced Two Unoriginate, then indeed
 “ he had made Two Gods.” And even in
 later times, *Hilary*: “ We acknowledge, says
 “ (6) he, not Two Gods, but One; Because
 “ ’tis upon account of his being Unoriginate,
 “ that he is The One God. He is the One

(1) Ὁ Θεὸν ἀγένητον εἶναι λέγων, ἄλλον ὃ Θεὸν γενητὸν, οὗτος καὶ αὐτὸς λέγει θεός.

(2) Ὁ μὲν Ἀρχὴς εἰσάγων δύο, δύο κηρύττει θεός.

(3) Μόνῳ ἀγεννητῷ, καὶ ἀφθαρτῷ ὁ Θεός, καὶ διὰ τῆτο Θεός ἐστι.
Dial. cum Tryph.

(4) 1 Tim. 6, 16. See Dr. Clarke's *Scripture-Doctr.* Edit.
 2d. pag. 60, 290, 318.

(5) ——— Duos faceret *Innatos*; & ideò duos faceret
Deos. c. 31.

(6) Confitemur non Deos duos, sed Deum Unum; ———
 quia Auctoritate *innascibilitatis* Deus unus est: *De Synod.* Ob
 id Unus Deus, quia ex Se Deus. Filius Deus, ——— non
innascibilis, ut Patri adimat quòd Deus Unus sit. *De Trin.*
 l. 4.

“ God,

“ God, because he is of Himself God. The
 “ Son is God ; but not unoriginate ; least he
 “ should take away from the Father his [Pre-
 “ rogative of] being The One God.” And the
 Learned Bishop Pearson : “ If there were
 “ more than One which were from None,
 “ it could not be denied but there were more
 “ Gods than One ; Wherefore This Origina-
 “ tion in the Divine Paternity, has anciently
 “ been looked upon as the Assertion of the
 “ Unity.” *Exposit. on the Creed.* p. 40.
 Edit. 4th.

The true Notions of “ *Irenæus, Athenago-* P. 340.
 “ *ras, Tertullian, Clement of Alexandria, Ori-*
 “ *gen, Hippolytus, Lactantius, and even Eu-*
 “ *sebius himself,*” whom you here refer to ;
 I have already set before the Reader at
 large.

I never said that “ *Supremacy only, makes* *Ibid.*
 “ *a Person God ;*” but that ’tis “ *Supremacy*
 “ *only, which makes a Person to be The*
 “ *One God ;*” even *That One God and Father*
of all, who is Above all.

QUERY XXIII.

Whether (7.) the Doctor's Notion of the Trinity, be more clear and intelligible than the other.

The Difficulty (1.) in the Conception of the Trinity, is, how Three Persons can be One God.

Does the Doctor deny that every One of the Persons, singly, is God? No. Does he deny that God is One? No. How then (1) are Three One.

Does one and the (2) same Authority, exercised by all, make them one, numerically or individually one and the same God? That is hard to conceive; how three distinct Beings, according to the Doctor's Scheme, can be individually one God, that is, three Persons one Person.

If therefore one God necessarily signifies but (3) one Person, the Consequence is irresistible; either that the Father is that one Person, and none else, which is downright Sabellianism; or that the three Persons are three Gods.

Thus (4.) the Doctor's Scheme is liable to the same Difficulties with the other.

There is indeed (5.) one easy way of coming off; and that is, by saying that the Son and Holy Spirit are neither of them God, in the Scripture-Sense of the Word. But this is cutting the Knot, instead of untying it; and

is in effect to say, they are not set forth as divine Persons in Scripture.

Does the Communication of divine Powers and Attributes from Father to Son and Holy-Spirit, make them one God; the Divinity of the two latter being the Father's Divinity? Yet the same difficulty recurs. For either the Son and Holy-Ghost have (6.) distinct Attributes, and a distinct Divinity of their own, or they have not: If they have, they are (upon the Doctor's Principles) distinct Gods from the Father, and as much as Finite from Infinite, Creature from Creator; and then how are They one? If they have not; then, since they have no other Divinity, but that individual Divinity and those Attributes which are inseparable from the Father's Essence, they can have no distinct Essence from the Father's; and so (according to the Doctor) will be one and the same Person, that is, will be Names only.

Q. *Whether this be not as (7.) unintelligible as the Orthodox Notion of the Trinity, and liable to the like Difficulties: A Communication of Divine Powers and Attributes, without the Substance, being as hard to conceive, nay, much harder than a Communication of Both together?*

Ans. (1.) **T**HE Difficulty in the Con- P. 343.
 ception of the Trinity,
 "is;" not, "how three Persons can be One
 God?" For the Scripture no where ex-
 presses

presses the Doctrine in those Words; And the *Difficulty* of understanding a *Scripture-Doctrine*, ought not surely to lie *wholly* upon *words not found in Scripture*. (Tis very strange, that a Man of *your Abilities*, should write a large Book, without so much as knowing, or ever once being able to express, what the *True Question* is, which he undertook to write upon.) But the *only Difficulty* in the *Scripture-Declarations* concerning the Trinity, if it be indeed a *Difficulty*, is; *how* and in what sense, *consistently* with *every thing* that is *affirmed in Scripture* concerning the Father and Son and Holy Ghost, it is still certainly and infallibly true, what St. Paul expressly affirms, that *To US there is but One God, the Father, of whom are all things; and one Lord, Jesus Christ, by whom are all things.*

(2.) "*One and the same Authority exercised by all,*" does not "*make them numerically or individually One and the Same God.*" But the *One Authority* which makes the Government of the Universe to be a *Monarchy*, being in the Father *Original*, in the Son *Derivative*; necessarily supposes *Him*, in whom that Supreme Power and Dominion is *absolutely Of and From Himself, original, undervied, and independent on Any*; it necessarily (I say) supposes *Him* to be, by way of Eminence, what St. Paul expressly styles him, *The One God, even the Father (or First Cause,) of whom are all things.*

(3.) The

(3.) The word, *God*, being expressive, not of bare *Substance* or *Being*, but of a *Living Agent*; does therefore necessarily, in the *Nature of Language*, and in *Fact* through the whole *Scripture*, always “signify one Person.” P. 343. Yet neither does it “irresistibly” nor at all follow, “that the Father, and none else, is “the One Person” always signified by That word; (because in some few Places, the same word signifies also the *One person* of the Son.) Nor yet does it follow, that “the Three Persons are Three Gods:” Because there is No Text of Scripture, wherein the word, *God*, denotes the Person of the *Holy Ghost*. Nor does the *Son*’s being stiled by St. *John* and St. *Paul*, the *God* (and the Lord) *BY* whom are all things; in any wise exclude the *Father* from being still alone the *One God*, (or *First Cause*,) *OF* whom are all things. But according to Your Scheme; the Three Persons are really and necessarily Three Gods. For three * “Real Persons,” ——— *P. 350. “each of them an individual intelligent Agent,” and each of them equally Supreme over All; are certainly Three Gods. Nor will three “individual intelligent Agents,” by “subsisting in one undivided Substance,” be “All together,” in Any respect, “one undivided intelligent Agent,” (as you most absurdly affirm that they will;) but only One undivided Substance.

(4.) Dr. *Clarke*’s Scheme therefore, being easily express’d in the very words of Scripture, and containing in it no Contradiction to Reason,

P. 343. *son*, is not “*liable to the same Difficulties*” “*with*” yours. For you never so much as once *Attempt* to express Yours in *Scripture-words*; (as a *Scripture-Doctrine*, it were reasonable to expect, might possibly have been express’d;) And in *your Own Words*, ’tis a *Contradiction* in the very Terms, if “*three individual intelligent Agents*” being “*One undivided intelligent Agent*,” be a *Contradiction*.

P. 344. (5.) In Doctor Clarke’s Scheme, it “*is indeed an easy Way of coming off*” from all Difficulties, to say, not “*that the Son is not God in the Scripture-Sense of the word*;” but that, though he *is* God in the Scripture-Sense of the word *God* (or * *Lord*) *BY whom are all things*, yet he *is not* God in the Scripture-Sense of the word, *One God, the (First Cause, or) Father, OF whom are all things*. This is “*untying the Knot*,” (if it be at all a Knot,) and not “*cutting it*.” ’Tis saying, both “*in effect*” and in *express words* too, neither more nor less than what the Scripture has said. ’Tis “*setting forth the Divine Persons*,” just as the Scripture itself has set them forth.

* Compare
Joh. 1. 1, 3.
and *1 Cor.*
8. 6.

(6.) From what has been said in the foregoing Paragraph, ’tis very plain how it may be affirmed, that “*the Son and Holy Ghost*” “*have distinct Attributes, and a distinct Divinity of their own*,” and yet the Father is still Alone *The One God* (or First Cause,) *OF whom are all things*. But the Dilemma here put by you, irresistibly destroys *your Own Scheme*.
“*Either*

“ *Either the Son and Holy Ghost have distinct* P. 344.
 “ *Attributes, and a distinct Divinity of their*
 “ *own, or they have not. If they have, they*
 “ *are* ” [notwithstanding any Unity of Sub-
 stance] “ *distinct Gods from the Father ; as*
 “ *much so (upon your Principles) as* ” One
 Infinite Intelligent Agent from Another Infi-
 nite Intelligent Agent, as One Creator from
 Another Creator, as One Supreme Lord over
 all from Another Supreme Lord over all ;
 “ *And then how are they One,* ” [One * undi- * P. 350.
 “ *vided Intelligent Agent ?*] “ *If they have not,*
 “ *then, since they have no other Divinity, but*
 “ *That individual Divinity and those Attri-* P. 344.
 “ *butes which are inseparable,* ” not only
 “ *from the Essence,* ” but from the Person “ *of*
 “ *the Father ; they can have,* ” not only “ *no*
 “ *distinct Essence,* ” but no distinct Personali-
 ty “ *from the Fathers,* ” [they cannot “ *be*
 “ *Each of them an individual intelligent A-*
 “ *gent,* ” as * you affirm them to be ;] “ *and* * P. 350.
 “ *so will be one and the same Person, that is,*
 “ *will be Names only.* ” But now

(7) Dr. Clarke’s Notion, when rightly and P. 343,
 fairly represented, has in it (I think) not only 344.
 nothing “ *unintelligible,* ” but (as I before ob-
 served) nothing “ *liable to* ” any real “ *Diff-*
 “ *iculties.* ” For, *what* Difficulty is there
 in apprehending “ *a Communication of* ” all
 Those “ *Divine Powers and Attributes,* ”
 which the Scripture declares to be *communi-*
 cated ; without presuming to make Any de-
 termination concerning such *metaphysical No-*
 tions of Substance, as the Scripture never

mentions at all ; and in *Reasoning* about which, there always has been and cannot but be, among speculative Men, great Variety of Opinions? So that 'tis very wonderful, you should *constantly* so misrepresent the whole Question, as to lay the main Stress of the Argument perpetually, where the Scripture has laid no Stress at all ; and upon Points which (whatever way they be determined) do in no wise affect the Truth of Any of Dr. Clarke's Propositions. For tho' the Doctor does indeed suppose it to be *Sabellian*, and also *impossible* in itself, that the Son and Holy Spirit should be (*individually* with the Father) *the Self-existent Being* ; yet if it *Could* be proved that Persons *not Self-existent*, could be *generated* or *proceed* (not only EK [from] τῆς θείας τῆ πατρὸς, as the Council of Nice determined,) but even *in* the *Self-existent Substance* itself, by the incomprehensible *Power and Will* of Him who is *The Alone Self-existent Person* ; still the Doctor's Propositions would remain All of them True and Untouched.

P. 346. In your *Defense* of this Query, you ask : Since, according to Me, "*there are Three Divine Persons, that is, Gods ; How, notwithstanding This, is there still but One God ?*" I answer : Not Three *Divine*, but Three *Supreme* Persons, are Three Gods. There is (in the *Absolute* Sense of the word) but *One God*, because but *One Supreme, Self-existent, unoriginate, independent Author and Governour* of the

the Universe; the Father, of whom are all things; the One God and Father of All, who is Above all. This is the Answer which the *Apostle Paul* gives, or (if That will please you better,) which *St. Hilary* himself also gives, in the Passages cited above, p. 428.

You add: “*I perceived, that Dominion and Authority, according to Dr. Clarke, make God to be God.*” — Therefore, “*if Dominion and Authority, such as makes any Person Truly God, be lodged in three Persons; those Three Persons, upon the Doctor’s Principles, must be Three Gods.*” Not Dominion and Authority, but Supreme underived Dominion and Authority, makes God to be Absolutely The One God. Your Objection therefore here, is a mere Quibble.

Nor does the Doctor insinuate, that “*no one can be God, that is not the Supreme God;*” or, that “*no one can be God, but the Father:*” But that no one besides the Supreme, no one besides the Father, can be the *Apostle’s* “*One God and Father of All, who is Above All.*”

My Argument about “*agreement in Testimony, might (you say) have been pertinent, had*” you “*been arguing from 1 Joh. 5, 7.*” I here acknowledge your Fairness, in never insisting upon That Text, 1 Joh. 5, 7; nor upon 1 Tim. 3, 16.

You “*assert that it is Sabellian, to say there is but One who is God,*” [who is The One God;] “*one Person only, instead of one Nature.*” Was *St. Paul* then a Sabellian,

when he said, *One God and Father of all* ; and, (ὁδὲς θεὸς ἕτερος, εἰ μὴ εἷς,) *None other is God, but One* ; *To Us there is but One God, even the Father* ? Or, is indeed *The God and Father of all*, not a *Person*, not a *Living Agent*, but a *NATURE* ?

P. 349. You add : “ *No one Person is one God, exclusively of the other two Persons.*” Then
Joh. 17 ; our Lord, when he said, *Thee* (O Father,)
ver. 1 & 3. *the only true God* ; meant *Father and Son and Holy Ghost*. And *That One God*, whom
1 Cor. 8, 6. *St. Paul* styles *the Father*, of whom are all things, (as distinguished from the *One Lord, Jesus Christ*, by whom are all things,) is both *Father and Son*. And the *One God and Father of all*, who is above all, (as expressly
Eph. 4, 6. distinguished from the *One Lord and One Spirit*,) is both *Father and Son and Spirit*. And the Son’s *delivering up the Kingdom* at the
1 Cor. 15, *End, to God, even the Father* ; means, that
24. he shall deliver it to the *Father and Son and Spirit*. Have Words, at This rate, Any Signification ?

P. 349. You go on : “ *The word, God*,” (nay and the word *Father* too, according to your Sense of the Texts now cited,) “ *is sometimes taken Essentially, and sometimes Personally* ; “ *which makes the Difference.*” How absurd this is, I have shown above, p. 369, out of Bishop Pearson. It is indeed the Old *Valentinian* Distinction, as (1) *Tertullian* informs us.

(1) Hunc Substantialiter quidem αἰῶνα τέλειον appellant, Personaliter verò προαρχὴν and τὴν ἀρχὴν, etiam Bython. Adv. Valent. cap. 7.

But you insist upon it, that “*in the same* P. 349,
 [personal] “*sense, Either of the Other per-* 350.
 “*sons is—The One God.—The Father is*
 “*peculiarly and eminently stiled The One*
 “*God, not to exclude the Other persons*”
 [from being likewise *The One God,*] “*but to*
 “*signify his priority of Order, as Father and as*
 “*Fountain of all.*” That is to say, directly;
 The Apostle did not mean what he said,
 that the *One God* is the *Father*, of whom are
all things; but only, that the *One Father* is
 the *Father of whom are all things*.

What follows, is (I think) one of the
 shamefullest *Abuses* of words, that is any
 where to be met with. “*Each divine Per-* P. 350.
 “*son* (you tell us) *is an individual intel-*
 “*ligent Agent* : But, *as subsisting in one un-*
 “*divided Substance, they are all together, in*
 “*That Respect, but One undivided intelligent*
 “*Agent* : And Thus my Friends stand clear of
 “*Tritheism.*” That is: You stand clear of
Tritheism, by openly professing *Tritheism*. For,
 (supposing the *Three intelligent Agents*, to be
 all equally *Supreme*, equally *Supreme Gover-*
nours of the Universe;) are not *Three un-*
divided Gods, as much *Three Gods*, as if they
 were *divided*? Are *Three Agents* ever the
 more *One Agent*, or ever the less *Three A-*
gents, for being supposed to be of *One Sub-*
stance, or of *One undivided Substance*, or
whatever else you please? By subsisting in-
 deed in *One undivided Substance*, they might
 in *That Respect* be said to be *One Substance*,
 but in NO RESPECT *One Agent*. The

Charge of *Tritheism* therefore stands unanswerably against you ; unless you will say that *The Living God* is not a *Living intelligent Agent*, but mere *metaphysical Substance* abstract from the consideration of *Life and Agency*.

You have been sensible, that the Contradictoriness of affirming *Three individual intelligent Agents* to be in Any respect *One undivided intelligent Agent*, has been strongly charged upon you. But instead of acknowledging and amending so palpable an Absurdity, you have only endeavour'd to amuse and deceive your Reader with empty words.

Preface to Sermons: p. 16
 You tell him, that "*Person, and undivided intelligent Agent, are not reciprocal.*" That "*Undivided or Individual Intelligent Agent, like the phrase Individual Being, may admit of a stricter and a larger Sense.*" And that, when the Objector "*is able to fix a Certain Principle of Individuation, he may then perhaps have something of Colour for the Charge of Contradiction.*" Now All This, is really very ill becoming a *Serious Writer*. For, the "*Principle of Individuation*" is a *Certain* and a *Self-evident* thing : As I have shown above, p. 307. Nor is it possible in the Nature of Things, that the Notion either of "*individual Agent*" or "*individual Being*" should admit of Any Variation at all, or Any Degrees whatsoever either of *strictness* or *largeness* : As is also evident from what I have There laid down. Nor is it at all to your Purpose, whether "*Person and Undivided In-*
telligent"

"telligent Agent," be "reciprocal" or not reciprocal. The contradictoriness of Your Assertion, still remains Always the same. No Three, can in *Any Respect* be Three of *That*, of which they are but One. Three individual *Substances*, may be One individual *Compound* or *Complex*; but they can in *NO RESPECT* be Three of *That*, of which they are but One. Three individual *Men*, may be One *individual* or *undivided Body* of *Men*; but they can in *NO RESPECT* be One *Man*. Three individual *intelligent Agents*, may be One *individual Society*, or one *undivided Substance*, or One *any thing else*; but they can in *NO RESPECT* ever be One *intelligent Agent*. This Impossibility of bringing contradictions together, is the *Very Ground* of all *TRUTH*, of all *KNOWLEDGE*, and of all *BELIEF* too; the very *Principles* of which, you are here (undesignedly) subverting. Acknowledge therefore, either that *Three equally Supreme intelligent Agents*, are *Three Gods*; or say that *The Living God* is not a *Living intelligent Agent*, whose *Supremacy over All* is *That* which makes him to be *The Supreme God*.

But to proceed. You declare, that by *Person* you mean "*a real Person, an Hypostasis*:" That "*the word hypostasis, is sometimes used to signify Substance, and sometimes Person*:" That "*the Church never professed Three hypostases in any other Sense, but as they mean Three Persons*:" That "*Sa-*
bellius

P. 350,
 351,
 355.

" *bellius would not have been censured for holding one hypostasis only, had he meant One Substance:*" That " *the Church always professed One Substance:*" That " *Sabellius and Others, — one Person, one hypostasis.*" How greatly you impose upon your Reader in all This, will appear from the following Considerations.

1st. 'Tis evident from All Antiquity, that " *Sabellius*" (directly contrary to what you here assert,) was " *censured for holding one Hypostasis only,*" meaning thereby " *One Substance ;*" (1) one individual singular Substance, with three Personal Denominations. See above, p. 344. The very Passage you yourself here cite out of *Origen*, proves directly the contrary to what you cite it for. For in that very Passage, he (2) expressly explains *hypostasis*, by [*ὑποκείμενον*] Substance.

2^{dly}, Whereas you declare, " *the Church always professed One Substance:*" You grossly deceive your Reader ; in arguing, for the most part, as if you meant that the Three Persons had all of them *One and the same individual identical Whole Substance*, which is

(1) Μὴν ὑπόστασιν τριαξέσασπον. *Euseb. Eccles. Theol. lib. 3. c. 6.* Sabellius — Filium — Patri — ταυτοῦσιν. *Bull. Defens. Fid. Nic. Sect. 2. c. 1. §. 9.*

(2) Μὴ διαφέρειν τῷ ἀριθμῷ τὸν υἱὸν τῷ πατρὶ, ἀλλ' ἢ ἐν ἑνὶ ὄντι, ἀλλὰ καὶ ὑποκειμένῳ τυγχάνοντα ἀμφοτέρως, [*being One, not in Essence only, (as One Fire lighted from Another,) but in single existent Substance too,*] κατὰ τινὰς ἐπινοίας, καὶ κατὰ ὑπόστασιν, λεγέσθαι πατέρα καὶ υἱόν. Your Translation of this Passage, is affectedly blind.

the (1) *Scholastick* Notion; and yet at other times you tell us, that “*all that any Catholic*” P. 463.
 “*lick means by individual Substance,*” is “*Sub-*
 “*stance undivided;*” that is, “*the same homo-*” P. 391.
 “*geneous Substance;*” which, by “*Inséparabi-*
 “*lity,*” is “*una summa res, one undivided or in-*
 “*dividual or numerical Substance.*” That is to
 say, that God is, not *One infinite omnipresent in-*
telligent Substance, but *Three distinct Substances,*
distinctly intelligent, but *inséparably united.* P. 328,
 Is This the Doctrine that *Christ* came to teach? 329.
 See below, on Query XXIX.

3dly. In asserting that “*the word hyposta-*” P. 350,
 “*sis, is sometimes used to signify Substance,*” 351.
 “*and sometimes Person:*” (“*a real Person,*
 “*an hypostasis:*” “*Three hypostases, as they*
 “*mean Three Persons:*” “*One Person, One*
 “*hypostasis:*”) In This also (I say) you
 greatly deceive your Reader; seeing you
 cannot but know, that the word, *hypostasis,*
 in all the Antient Greek Writers, always
 signifies *Substance,* and never *Person* as distin-
 guished from *Substance.*

The Case is plainly This. Generally speak-
 ing, (indeed *always,* except when the na-
 ture of the thing spoken of determines it
 otherwise,) the term *ὑπόστασις* signifies *general*
Substance, and *ὑπόστασις* *singular or identical*
Substance. Thus *Two Fires,* one lighted from

(1) “ That Trinity of Persons numerically the same, or
 “ having all One and the same SINGULAR existent Essence,
 “ is a Doctrine which seemeth Not to have been owned by
 “ Any publick Authority in the Christian Church, save that of
 “ the *Lateran* Council only. That no such thing was ever en-
 “ tertained by the *Nicene* Fathers, &c. *Cudworth* p. 604.

another, are ἐν τῇ ἑσία or ὁμοῖσι, but not ἐν τῇ ὑποστάσει or ἐν τῷ ὑποκειμένῳ; Whereas the Light and Heat of *one and the same Fire*, and all the Powers of any *one and the same individual Subject*, are ἐν τῇ ὑποστάσει, as well as ἐν τῇ ἑσία. On the contrary; Sometimes, though much more seldom, the term ἑσία signifies *singular identical Substance*, and ὑπόστασις *general Substance*. Thus the Powers of *one and the same individual Subject*, are ταυτοῖσι or μονοῖσι; which is the same with ἐν τῇ ὑποστάσει, as opposed to ὁμοῖσι: And ὑπόστασις τῆ πυρός, when spoken of *Fire in general*, not of *a Fire*, is the same as ἑσία τῆ πυρός. The Latin word, *Substantia*, is of the same import as either ἑσία or ὑπόστασις, in the full extent of *Both* these Significations. And, *unius Substantia*, signifies indifferently either ὁμοῖσι or ταυτοῖσι, either ἐν τῇ ἑσία or ἐν τῇ ὑποστάσει. Which Ambiguity in the Latin language, was the Cause of the Latins, in the Fourth Century, frequently misunderstanding the Greek Creeds: From whence arose Great Contentions among men not rightly understanding each other. But as the Latin word, *Substantia*, in no case ever signifies *Person*; so both ἑσία and ὑπόστασις in Greek, always signify *Substance*, and never *Person* (in the Scholastick Sense) as distinguished from Substance.

It may not be improper here to lay before the Reader some Instances, how these words were used among the Antient Ecclesiastical Writers.

Ignatius (or whoever was the Author of the larger Epistles under His Name,) styles the Word or Son, (1) εἶσαν γεννητὴν, “a begotten Effence or Substance.” The Council of *Antioch* (2) styles him θεόν, εἶσα καὶ ὑποστάσει, by a “real substantial existence.” *Novatian* styles him, in opposition to the *Sabellians*, a “Substantial” (3) Power [or Powerful Agent] produced from “God, when he will’d.” *Justin Martyr* expresses the same Notion by, (4) τὸ—ἀριθμῶ ἕτερον, as well as τὸν—ἕτερον. *Clemens Alexandrinus* uses the phrase, (5) τὸ προγεννηθὲν, “the first-begotten Being,” in contradistinction to, τὸ ἀγέννητον, “the Unbegotten Being,” who is, ὁ παντοκράτωρ θεός, “the Supreme God.” *Tertullian* asserts the Word to be (6) a real Sub-

(1) Ὁ γὰρ ἐστὶ λαλιᾶς ἐνάθετος φώνημα, ἀλλ’ ἐνεργείας θεϊκῆς εἶσα γεννητή. *Ad Magnes.* §. 8. A little before, he styled him λόγος ὁ ῥητὸς, ἀλλ’ ἐσιώδης. [Here εἶσα is the same as ὑπόστασις.]

(2) Ὁ προγνώσει, ἀλλ’ εἶσα καὶ ὑπεστάσει θεόν, θεὸς ὢν. *Advers. Paul. Samosat.*

(3) Ex quo, quando ipse voluit, Sermo filius natus est; qui non in sono percussu Aeris, aut tono coactæ de visceribus vocis accipitur, sed in Substantiâ prolatae à Deo Virtutis agnoscitur. c. 31. [Here Substantia, answers to the Greek, ὑπόστασις.]

(4) Ὅτι τὸ γεννώμενον τῷ γεννῶντι ἀριθμῶ ἕτερον ἐστὶ, πᾶς ὁσις ὁμολογήσειε. *Dial. cum Tryph.* p. 375. Edit. Jeb.

(5) Ἐπεὶ ὃ ἐν μὲν τὸ Ἀγέννητον, ὁ παντοκράτωρ θεός· ἐν δὲ καὶ τὸ προγεννηθὲν, δι’ ὃ τὰ πάντα ἐγένετο· — εἰς γὰρ τῷ ὄντι ἔστιν ὁ θεός, ὃς ἀρχὴν τῶν ἀπάντων ἐποίησεν, μὴνύων τὸν πρωτόγονον υἱόν, ὁ Πέτρος γράφει. *Strom.* 6. p. 644.

(6) Ergo, inquis, das aliquam Substantiam esse Sermonem? Planè. — Sed & invisibilia illa quæcunq; sunt, habent apud Deum & suum Corpus & suam formam, per quæ soli Deo visibilia sunt: Quanto magis quod ex ipsius substantiâ missum est, sine substantiâ non erit? Quæcunque ergo Substantia Sermonis fuit, illam dico Personam. *Adv. Prax.* c. 7. [Here Substantia and corpus, answers to the Greek ὑπόστασις.]

stance [*Substantiam, corpus, ὑπόστασις*], which the *Sabellian Praxeas* denied; and explains himself by making the Son of the (1) *Same Substance with the Father*, in the sense of *ῥοία* [*general Substance*]; and a *Distinct Substance*, in the sense of *ὑπόστασις* [*Species, Singular existing Substance*]; as being an undivided *Part* of the Father's Substance, [*Derivatio totius & Portio.*] Which *Montanist Doctrine*, comes nearer to *Your* particular Notion, than the Doctrine of Any other of the *Antient Writers* does: With This Difference only, that *Tertullian*, in his Book against *Praxeas*, uniformly and constantly supposes the Son to be a *Part* or *Branch* of the Father's Substance; whereas *You*, inconsistently, sometimes speak of Father and Son in such a manner, as if you thought each of them to be the *same individual identical whole Substance*; and at other times in such a manner, as if you thought them to be *Two distinct and distinctly intelligent Substances*, only undivided or inseparably united.

Origen, (2) in opposition to the *Sabellians*, who maintained that the Three Persons were one single *ῥοία*; asserts that they are *τρεῖς ὑποστάσεις*. Where 'tis evident from the *Antithesis* in one

(1) Tres———*specie, unius autem substantia.* *ibid.* c. 2. [*Here Species answers to the Greek ὑπόστασις, and Substantia to the Greek ῥοία.*]

(2) "Ἐσαι δὲ τις καὶ τρίτος———δογματίζον μὴ εἶναι τινὰ ἰδίαν ὑφ' ἑαυτοῦ τοῦ ἁγίου πνεύματος ἑτέραν παρὰ τὸν πατέρα καὶ τὸν υἱόν———ἡμεῖς μὲντοιγε τρεῖς ὑποστάσεις πεποιθότες τυγχάνειν, τὸν πατέρα καὶ υἱὸν καὶ τὸ ἅγιον πνεῦμα. *Comm. in Joh. P. 56.*

and the same Sentence, (as the Learned *Huetius* observes (1) upon the Place,) that both *ἑσία* and *ὑπόστασις* are used by him to signify *single identical Substance*. The same thing appears from his saying that (2) “the Father and Son” are [*δύο τῇ ὑποστάσει πράγματα, ἐν δὲ τῇ ὁμονοίᾳ*] “two things in Substance, but One in Agreement,” as the Scripture says that “Believers were of One Heart.” Upon which Passage, the aforesaid Learned *Huetius* remarks, (3) “that in antient Times, *ὑπόστασις* was used for *ἑσία*,” [singular existing Substance] “both by Heathen and Christian Writers.” And he observes, “that Jerom says, in his 57th Epistle to Damafus, that in all the Schools of secular Learning, *ὑπόστασις* has no other Signification than *ἑσία*. And thus (adds he) the Nicene Fa-

(1) Quibus significat, ab eo qui unicam in Trinitate *ἑσίαν* ponit, se dissentire, & tres *ὑποστάσεις* admittere, hoc est, tres *ἑσίας*. *Origenian. lib. 2. P. 32.*

(2) Ἐι δὲ τις περισπαδῆται, μὴ πη αὐτομολῶμεν πρὸς τὰς ἀναιρῶντας δύο εἶναι ὑποστάσεις πατέρα καὶ υἱόν, ἐπισητάτω τὸ, ἦν ἡ πάντων τῶν πισευσάντων ἡ καρδία καὶ ἡ ψυχὴ μία, ἵνα θεωρήσῃ τὸ, ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμῶν. — Τὸν πατέρα — καὶ τὸν υἱόν — ὄντα δύο τῇ ὑποστάσει πράγματα, ἐν δὲ τῇ ὁμονοίᾳ καὶ τῇ συμφωνίᾳ καὶ τῇ ταυτότητι τῷ βελήματι. *Adv. Cels. lib. 8. P. 386.*

(3) Atqui *ὑπόστασις* pro *ἑσία* priscis temporibus solebat usurpari ab Ethnicis & Christianis. *Hieronymus*, Epist. 57 ad Damafum; “Tota Secularium literarum Schola nihil aliud *ὑπόστασις* nisi *ἑσίαν* novit.” Ita sumserunt *Nicani* patres, ita *Sardicenses*, ita & sumfisse *Origenem* verisimile est. — Præterea, cum unum esse Consensu & concordia dixerit Patrem & filium, postquam docuit duos esse *Hypostasi*; planè *ὑποστάσεις* vocabulum videtur notandæ *substantiæ* adhibuisse. Nam si priore loco duos esse significasset quoad *Personas*, adjecisset perfectò Unum esse quoad *ἑσίαν*: At cum unum esse scripserit Consensu duntaxat, aliam omnem videtur respuisse Unitatem, & duos quoad *ἑσίαν* credidisse. *Origenian. P. 32.*

“thers,

“thers, and those of Sardica, and probably
 “Origen also understood it.—Besides; when
 “Origen said that the Father and Son are One
 “in Consent and Concord, after he had taught
 “that they were two in Hypostasis; he seems
 “plainly to use the word ὑπόστασις to denote
 “Substance. For if in this Passage he had
 “meant that they were Two with respect to
 “Person only; he would have added, that
 “they were One as to ὁσία. But since he hath
 “only said that they are One in Consent, he
 “seems not to have acknowledged any other U-
 “nity, but to have believed them to be Two
 “in ὁσία.” And indeed Origen, in several
 other Passages of his Writings, says that (1)
 “the Son is distinct from the Father κατ’ ὁσίαν,
 “and subject to the Father.” Again, he proves
 from Ps. 35, 10, that (2) “the Father and
 “Son are Two Lights:” And again, he calls
 the three Persons (3) Three Spirits.” Epi-
 phanius charges him with making the Son
 and Holy Spirit to be of a (4) different ὁσία
 from the Father; and yet says, that he affirm-

(1) Ἐτερόν — κατ’ οὐσίαν, καὶ ὑποκειμένος ἐστὶν ὁ υἱὸς τῷ πα-
 τρι. De Orat. P. 48. [Here ὁσία is the same with ὑπόστασις. As
 also in the following passage:] Ὁ μὲν τις οἶσται καὶ ἐντεῦθεν κατα-
 σκευάζει τῇ οὐσίᾳ μὴ διεσπέναι τοῦ υἱοῦ τὸν πατέρα. Comment. in
 Joh. P. 70. Against which Notion, he there argues.

(2) Παραστατικώτερον ἢ δύο φῶτα τὸν πατέρα καὶ τὸν υἱὸν ἀπὸ τοῦ
 Δαβὶδ τυγχάνειν, ἀλλὰ τῶν εἰσόμεθα. Ibid.

(3) Τρεῖς πνεύματα. In Jer. Hom. 8.

(4) Ἐν πολλοῖς τοποῖς εὑρομεν αὐτὸν τὸν μονογενῆ Θεὸν ἀπαλλοτρι-
 ῶντα τῆς τοῦ πατρὸς Θεότητός τε καὶ οὐσίας, ὁμοῦ τε καὶ τὸ πνεῦμα τοῦ
 ἁγίου. Hæres. 64. c. 4. [Here ὁσία means, general Substance.]

ed the Son to be [ἐκ τῆς οὐσίας] (1) *from the Substance of the Father.* Which latter is consonant to what *Athanasius* says of him, that (2) *He agreed with the Nicene Council.* And yet 'tis abundantly evident from what I have above shown concerning him, that his Notions were very different from those which generally prevailed in the latter part of the Fourth Century. And how far the same is true of *Many Others* also, appears sufficiently from the following Observation of *Gregory Nazianzen.* (3) "*Whereas (says he) Christians have been divided into Three Parts; many being unsound in their Faith concerning the Son; and many more concerning the Holy Ghost; (so that, to have been less impious, has been esteemed pious;) and very Few having been Sound with Respect to the Son and Spirit Both: He [Athanasius] was the First and only one, or at least with a very Few Others, who ventured plainly and openly in his Writings to profess the Truth; of Three Persons, having one Divinity and Essence. And what Many of our Fathers had formerly the*

(1) Ἐκ τῆς οὐσίας τοῦ πατρὸς τοῦτον εἰσηγείται. *ibid.* c. 8. [Here οὐσία is the same as ὑπόστασις.]

(2) De Decret. Nic. Syn.

(3) Τῶν μὲν γὰρ ἄλλων ἀπάντων, ὅσοι τοῦ καθ' ἡμᾶς λόγου, τριχῇ νεμεμημέναν· καὶ πολλὰν μὲν ὄνταν τῶν αὐτῶν υἱὸν ἀρῶσούντων, πλειόναν δὲ τῶν αὐτῶν τὸ πνεῦμα τὸ ἅγιον, ἔνθα καὶ τὸ ἥττον ἀσεβεῖν, εὐσεβεῖα ἐνομιόθη· ὀλίγη δὲ τῶν κατ' ἀμφοτέρω ὑγιαίνοντων· αὐτῶν καὶ μόνος, ἢ κομιδῇ σὺν ὀλίγοις, ἀπτολιμῶ την ἀληθεῖαν σαφῶς ἐτασὶ καὶ διαφύδω, τῶν τριῶν μίαν θεότητα καὶ εἰςίαν, ἐγγράφως ὁμολογησας· καὶ ὁ τῶ πολλῶ τῶν πατέρων ἀριθμῶ αὐτῶν τὸν υἱὸν ἐχαραγμένην αὐτῶν, τοῦτο αὐτῶν ἡ ἀγία πνεύματος αὐτοῦ ἐμπνευσθεὶς ὕπερον, &c. *Orat.* 21. p. 394. See also *Basilii epist.* 73 & 387.

G g

"Grace

“ Grace to confess concerning the Son, He at length was (as it were) Inspired to confess concerning the Holy Ghost likewise.”

Concerning *Dionysius Alexandrinus*, it is observed by *Basil*, that he maintain'd “ (1) not only a Diversity of ὑποστάσεις, but also a Difference of εἶδος.” And *Photius* chargeth him with asserting, that (2) the Son of God was different from the Father κατ' εἶδος. Either therefore he was (if *Basil* judged right,) wavering and (3) unconstant in his Notion of *Consubstantiality*: Or else, if (as *Athanasius* says) he did really hold a *Consubstantiality*, then by the Term εἶδος he did not mean common generical Nature or Essence, but singular identical Substance, the same with ὑπόστασις; agreeably to the Doctrine of his Master *Origen*.

Pierius, as *Photius* tells us, call'd the Father and the Son (4) “ Two (εἰδώς) Essences or Substances,” and “ Two (φύσεις) Natures.” By which, *Photius* thinks, he meant no more than Two (ὑποστάσεις) singular existing Substances, which might notwithstanding be ὁμοῦσιοι. In like manner as *Methodius* styles them

(1) Οὐχ ἑτερότητα μόνον ὑποστάσεων, ἀλλὰ καὶ εἶδος διαφερόν. *Epist.* 41. [Here ὑπόστασις signifies singular or identical existing Substance, and οὐσία general Substance. Otherwise οὐσίας διαφορὰ would not denote the *Anomæan* Notion, which *Basil* charges it to imply.]

(2) Ἐνόν κατὰ οὐσίαν εἶναι τοῦ πατρός. *Cod.* 106. [Here οὐσία signifies general Substance.]

(3) Παντοδατός ἐστιν ἐν τοῖς συγγράμμασιν, νῦν μὲν ἀναίρων τὸ ὁμοῦσιον, — νῦν δὲ προσέμενον. *Epist.* 41.

(4) *Cod.* 119.

(1) "two Creative Powers." And *Alexander of Alexandria*; (2) "Two Things, inseparable from each other."

The same *Alexander*, upon These Words, *I and the Father are one*, denies that our Lord meant thereby to affirm, (3) "that the Father and Son were *μία τῇ ὑποστάσει φύσις*, "one singular Subsisting Nature."

The Council of *Antioch*, *Hilary* tells us, (*de Synod. p. 227*,) said that the Father and Son and Holy Spirit (*tres esse substantias*) were *Three Substances*: By which he understood *ὑποτάσεις*.

Eusebius (4) every where in all his Writings, expressly asserts the Father and Son to be *two ὁμοιᾶς*, meaning the same as *ὑποτάσεις*. Whereupon the Learned *Montfaucon* observes, that the word *ὁμοιᾶς* in *Eusebius*, ought not to be rendered by *Persona*, but by *Substantia*. And adds, that (5) "wherever he meets with the word *Hypostasis*, he translates it *Substantia*;

(1) Δύο δυνάμεις ποιητικᾶς. Phot. Cod. 235. P. 937.

(2) Ἀλλήλων ἀχώριστα πράγματα δύο. Epist. Alex. apud Theodoret. Hist. Eccles. lib. 1. P. 6.

(3) Οὐ τὰς τῇ ὑποστάσει δύο φύσεις μίαν εἶναι σαφηνίζων. *ibid. p. 9*. [Here *ὑπόστασις* signifies single or identical existing Substance.]

(4) Hist. Eccles. lib. 1, c. 2. Præp. Evang. lib. 7, c. 12. Dem. Evang. lib. 5, c. 30. lib. 6, in Proöm. lib. 5, c. 3. Contra Marcell. lib. 1, c. 1, p. 5. *ibid. p. 27, 29*. Eccles. Theolog. lib. 2, c. 7, 23. See above, P. 4, 15, 47, 157, 158.

(5) Ubi vox ὑπόστασις occurrit, nos substantiam vertimus; tum quia sic *Eusebii* ævo ex recepto more accipiebatur, ut habet *Athanasius*; tum quia, cum *Eusebius* diversam in patre & filio Substantiam admittat & doceat, inutilis sanè fuerit personarum & Hypostasium vulgata Distinctio. Prelim. in *Euseb. Comment. in Psalm. c. 6*.

“ both because the word was generally so un-
 “ derstood in the Age of Eusebius, as Atha-
 “ nadius hath it ; and also because, since Eu-
 “ sebius admits and teacheth that there is a
 “ distinct Substance in Father and Son, the
 “ vulgar Distinction of Persona and Hypostasis
 “ is here altogether useless.”

Athanasius tells us : (1) “ The Collection of
 “ Properties with respect to Man in general,
 “ is That which is called *ῥοία* ; But That which
 “ is proper and particular to One Man, is *ὑπό-
 τασις*.” Again : (2) “ Hypostasis (says he) is
 “ Substance, and signifies only That which ex-
 “ ists.—— For, Hypostasis and Substance is
 “ Existence ; because it Is, and exists,”

Basil hath a large (3) Epistle to his Brother Gregory Bishop of Nyssa, on this very Subject, concerning the Difference of the words *ῥοία* and *ὑπότασις*. Wherein he shows that *ῥοία* denotes [*κοινὴν φύσιν*] the common Nature of things of the same kind, as Man in general : But *ὑπότασις* is [*τὸ ἰδίως λεγόμενον*,] that which belongs to One in particular, as Peter, Paul, &c. Observing only This Difference between the humane and divine Nature ; that three men, are three separate (*ὑποτάσεις*) Substances agreeing in one common Nature ; but the divine

(1) Ὁυσία λέγει τὸ πῶν κατὰ τὸ ἄνθρωπον ἰδιωματάων τὸ ἀθροισμα· ἰδίως δὲ, καὶ ἐφ’ ἑνός, ὑπότασις. De Sanct. Deip. Vol. 1. p. 1031.

(2) Ἡ δὲ ὑπότασις ῥοία ἐστίν, καὶ οὐδὲν ἄλλο σημαινόμενον ἔχει, ἢ αὐτὸ τὸ ὄν.—— ἢ ᾧ ὑπότασις καὶ οὐσία ὑπαρξίς ἐστιν, ἐστὶ ᾧ καὶ ὑπάρ-
 χει. Epist. ad Africanos.

(3) Epist. 43.

Hypostases, are inseparably united. Again; he says that the Father and Son are [ἐν εἰδῷ] (1) One Species. (2) Again; that the Son hath [τὸ ἰδιόζον τῆς ὑποστάσεως] his own proper identical Substance. And he calls it wicked Blasphemy, to affirm [ἐν τῷ ὑποκείμενῳ] One Subject or identical Substance in the three Persons. Again; he tells us, (3) that “no one, that has the least sense, doubts but the Persons” [whom he here styles πρᾶγματα,] “have each a proper and complete Existence.” Again: (4) “It is not (says he) sufficient to “enumerate the Difference of Persons; but we “must also confess, that each of the Persons is “a true (or real) subsisting Being.” Agreeably to which, he elsewhere calls the Father an (5) “unbegotten Light,” the Son “a begotten Light.” And, explaining the Consubstantiality, he says: (6) “One and the same “Thing is not consubstantial to itself, but One “Thing to another.” Lastly, he (7) says; “οἷα has τὸ ὑπόστασις the same Respect, as

(1) Hom. 27. P. 606. Vol. I.

(2) Hom. 16 P. 507.

(3) Τὰ πράγματα ἰδιόζῳσαν καὶ αὐτοτελή τὴν ὑπαρξίν ἔχειν, οὐδεὶς τῶν καὶ μικρὸν μετεχόντων τοῦ φρονεῖν ἀμφιβάλλει. Epist. 64, P. 848.

(4) 'Ου γὰρ ἐξαρκεῖ διαφορὰς προσώπων ἀπαριθμησάσθαι, ἀλλὰ καὶ ἐκαστον προσώπων ἐν ὑπόστασις ἀληθινήν ὑπάρχειν ὁμολογεῖν, *ibid.* P. 85c. [Here ὑπόστασις is *single identical Substance*.]

(5) Ἀγενήτων φῶς — τὸν πατέρα, — γενήτων δὲ φῶς πᾶς τοῦ υἱοῦ λαμβάνειν ἔννοιαν. Adv. Eunom. lib. 2. P. 70. See also Epist. 300. P. 1070.

(6) Ὁ γὰρ αὐτός τι ἐστὶν ἐαυτοῦ ὁμοούσιον, ἀλλ' ἕτερον ἐτέρῳ. *ibid*
Epist. 300.

(7) Ὅτι ὃν ἔχει λόγον τὸ κοινὸν πρὸς τὸ ἴδιον, αὐτὸ ἔχει ἡ οὐσία πρὸς τὰ ὑπόκεισιν. *ibid.* Epist. 300.

“ That which is common (or Generical,) to That
 “ which is single or individual.”

Indeed *Basil* (as also *Gregory Nazianzen*, see *Orat.* 21, 32 ;) is very exact in this Distinction of the words ὁμία and ὑπόστασις ; always using the former in the sense of [φύσις] *common Nature or Essence*, and the latter in the sense of *particular or singular identical Substance*. But this Distinction being not carefully observed by Others, occasioned great *Disputes* and *Divisions* between the *Eastern* and *Western Churches* particularly at *Antioch* and in *Italy*. The *Italians*, knowing no other rendering of the Greek *Hypostasis* in Their Language, but *Substantia*, which signified (as (1) *Jerom* at large observes) the same as the Greek ὁμία, which denoted *common Nature or Essence* ; were afraid to say *Three Hypostases*, because That was the same as to say *Three generical Substances or Natures*, which the word ὁμία was then commonly understood to signify : And therefore they chose to call them three [personas] *Persons* ; by which they then meant three *singular or individual subsisting Beings*, as the Generality of the *Eastern Church* did (as we have seen from *Basil*) by the word *Hypostases*. Likewise some

(1) Tota secularium literarum Schola, nihil aliud ὑπόστασις nisi οὐσίαν novit. Et qui, rogo, ore sacrilego tres *Substantias* prædicabit? Una est dei & sola *Natura*, quæ verè est. — Sufficiat nobis dicere, unam *Substantiam*, tres *Personas Subsistentes*. — taceantur tres *Hypostases*, si placet, & Una teneatur. *Epist.* 57. ad *Damas.*

of the Easterns of *Antioch*, understanding the Word *Hypostasis*, [as the *Italians* did,] to mean the same as *ὑπόστασις*, which denotes *common Nature* or *Essence*; would not call the Persons three *Hypostases*, for fear of making three (*ὑποστάσεις*) *generic Substances* or *Natures*; but chose to call them *Three ὑποστάσεις*, (answering to the Italian *Personas*,) *three individual subsisting real Persons*, and *One Hypostasis*. Upon which, the *Italians* and these *Antiochians* charged those *Greeks*, who held *Three Hypostases*, with *Arianism*: And the *Greeks* on the contrary charged the *Italians* and their Friends at *Antioch*, with *Sabellianism*; imagining that by *One Hypostasis* These meant no more than *Themselves* did, viz. *one singular identical Substance*; and that, by *ὑποστάσεις* and *Personas*, they meant *Sabellian Persons*, or mere *Appearances* only. (1) *Athanasius* summoned a Synod at *Alexandria*, to consider of and to quiet this Division: And upon particular Examination of the differing Parties, it was declared that they were in reality of the same Opinion: That the Easterns meant by *ὑπόστασις* the same as the *Italians* did by *Hypostasis*, viz. *common Nature* or *Essence*; and that the *Italians* meant by *ὑποστάσεις* the same as the Easterns did by *Hypostasis*, viz. *singular individual real Person* or

(1) Epist. Synodic.

Being. And thus the Signification of Words, changed by Degrees. *Basil* (1) and (2) *Gregory Nazianzen*, both make mention of this Division; and attribute it, on the *Italian* Side, to the *Scantiness of their Language*, which was not able to express the Difference between οὐσία and ὑπόστασις. *Epiphanius* also, taking notice of this Affair, says; (3) “The Easterns meant, “by *Hypostases*, to denote the real Substantial Existence of the Persons.—the Father a Spirit, the Son a Spirit, and the Holy Ghost a Spirit, —considering the Father as subsisting (πατρικῇ αὐθεντία) of Himself Self-existent; and the Son, not as a Part of the Father, but Begotten perfectly from the Father, a complete Person begotten of a complete Person, and having “his own proper Subsistence.” At other times, the same Author makes *Hypostasis* to

(1) Περὶ δὲ τοῦ, ὅτι ὑπόστασις καὶ οὐσία οὐ ταὐτόν ἐστι, καὶ αὐτὰ, ὡς νομίζω, ὑπεσημνήσαντο οἱ ἀπὸ τῆς δύσεως ἀδελφοί, ἐν οἷς τὸ γεννέσθαι τῆς αὐτῶν γλώττης ὑποφωμένοι, τὸ τῆς οὐσίας ὄνομα τῇ ἐλλάδι φανῇ [Hypostasi] παραδείλωκασιν. Epitt. 349. P. 1130.

(2) Τῆς ᾧ μιᾶς οὐσίας, καὶ τῶν τριῶν ὑποστάσεων λεγομένων μὲν ὑφ' ἡμῶν εὐσεβῶς· τὸ μὲν γὰρ πλὴν φύσιν δηλοῖ τῆς θεότητος, τὸ δὲ πᾶς τῶν τριῶν ιδιότητος νοημένων δὲ καὶ παρὰ τοῖς Ἰταλοῖς ὁμοίως, ἀλλ' οὐ διωαμένους ἀλλὰ σκευότητα τῆς παρ' αὐτοῖς γλώττης, καὶ ὀνομάτων πενίαν, διελεῖν ἀπὸ τῆς οὐσίας πλὴν ὑπόστασιν, καὶ ἀλλὰ τὸ ἀντισταθῆναι τὰ πρόσωπα, ἵνα μὴ τρεῖς οὐσίαι παραδειχθῶσι, τί γίνεται; ὡς λίαν γελοῖον ἢ ἐλεεινόν· πίστεως ἔδοξε διαφορὰ, ἢ περὶ τὸν ἥχον μικρολογία. εἴτα Σεβαστιανὸς ἐνταῦθα ἐπενοήθη τοῖς τρισὶ πρόσωποις, καὶ Ἀρειανισμὸς ταῖς τρισὶν ὑποστάσεσι, τὰ τῆς φιλονεικίας ἀναπλάσματα. Orat. 21. P. 395, 396.

(3) Διὰ τὸ τοῦ ᾧ ὑποστάσεις οἱ ἀνατολικοὶ λέγουσιν, ἵνα πᾶς ἀλλ' οὗτο ιδιότητος τῶν προσώπων ὑφίστασας καὶ ὑπαρχσας γινώσκωσιν.— πνεῦμα ὁ πατήρ, πνεῦμα καὶ ὁ υἱός, πνεῦμα καὶ τὸ ἅγιον πνεῦμα.— τὸν πατέρα ἐν τῇ πατρικῇ αὐθεντίᾳ ἱφεσῶντα νοοῦντες, καὶ τὸν υἱὸν οὐ μέρους τῶντα τοῦ πατρὸς, ἀλλὰ καθαρῶς ἐκ πατρὸς, τέλειον ἐκ τελείου γεννημένον καὶ ἱφεσῶντα ὁμολογῶντες. Hæref. 73. P. 863.

signify (1) the same as εἰς. And so likewise did the Council of (2) *Sardica*.

After this Division between the Eastern and Italian Churches was made up, and it was declared that they Both meant the same Thing, only differently express'd; the Latins made no scruple of rendring the Greek ὑπόστασις by *Substantia*, meaning by it not *common Nature* or *General Substance*, but *singular or individual identical Substance*. Thus (3) *Hilary* translates the words of the Council of *Antioch*, ἐν ὑποστάσει τρία [per *Substantiam* tria,] *three in Substance*: adding, that they called the Persons [tres *Substantias*] *three Substances*.

Again; that *Hypostasis* denotes [*Substantia*] *Substance*, (4) *Boëthius* and (5) *Marius Victorinus* agree. And that there is no other Difference between *Hypostasis* and εἰς, but that the one signifies *common Nature*, or *generical Essence*; and the other, *singular Being* or *individual identical Substance*: (besides the Authors already cited;) (6) *Cyril*, (7) *Damas-*

(1) Ὁυκ ἴσασι ὅ [Ariani,] ὅτι καὶ ὑπόστασις καὶ οὐσία ταυτόν ἐστι τῷ λόγῳ. Hæres. 69. N. 70.

(2) Apud *Theodoret. Histor. Eccles. lib. 2. c. 6.*

(3) De Synod. P. 227, 228.

(4) Reperta est *Personæ* Definiri; naturæ rationabilis individua *Substantia*. Lib. de Duab. Nat.

(5) Ergo hæc nemo negat; Hoc esse græcè οὐσίαν vel ὑπόστασιν dicunt, nos uno nomine Latinè *Substantiam* dicimus. In *opusc. de hominibus*.

(6) Ἦν ἔχει διαφέρειν τὸ γένος ἢ εἶδος ὑπὲρ τὸ ἄτομον, ταύτῃ ἢ οὐσίᾳ πρὸς τῶν ὑπόστασιν ἔχει. Apud *Cudworth. Intell. Syst. P. 597.*

(7) Οὐσία καὶ φύσις καὶ μορφή κατὰ τὰς ἀγίας πατέρας ταυτόν ἐστιν. καὶ πάλιν οὐσία ἐστὶν τὸ κοινόν, περιέχον πρὸς ὁμοουσίους ὑποστάσεις ὑπόστασις δὲ καὶ ἄτομον, καὶ πρόσωπον, τὸ μερικόν. Prim. Institut. c. 1, 2. p. 460, 461.

cene, (1) *Leontius Byzantinus*, (2) *Theodore Abucara*, and many Others that might be named, very expressly declare.

Lastly, *Suidas* gives us the Ecclesiastical sense of the word *Hypostasis*, as signifying Substance: (3) "*Hypostasis* (says he) is Substance particularized by Characteristical Properties." Again; "*Hypostasis* is Substance with its particular Properties, by which it is made to differ numerically from others of the same kind."

'Tis abundantly evident therefore from what hath been said, that the word *hypostasis* antiently never signified less than numerical Substance; and that the Christian Church from the Beginning, 'till the Times of the Schoolmen in the latest Centuries, (as *Dr. Cudworth* has also observed (4) in the place above referred to,) never meant by *Hypostasis* the Scholastick sense of *Person* as distinguished from *Substance*.

(1) Ὀυσία δὲ ἔστιν, ἥτοι φύσις, ὅπερ οἱ φιλόσοφοι λέγουσιν εἶδος ὑπόστασις ἥ, ὅπερ φιλόσοφοι ἄτομον εἶναι λέγουσι. *Bibliothec. patrum.* P. 493.

(2) Πᾶν πρῶτον καὶ ἓ πάντεται τὸ εἰδικώτατον εἶδος, μετὰ τὸ λέγειν εἶδος, φύσις ὀνομάζεται καὶ εἶσα· διὸ καὶ πάντα ὅσα ἐπίσης αὐτοῦ μετέχουσιν, ὁμοφυῆ τε λέγεται καὶ ὁμοσινα. *Bibliothec. Patr.* P. 374. This Author makes the Three Persons to be Three Gods, as much as *Peter, James, and John*, are Three Men: But allows Neither of them, because he understands the Terms *God* and *Man* to be general Names, denoting not *Person* or *Agent*, but a *Nature* in general, common to Many. As you also do: *Sermons* p. 144, 145.

(3) Ὑπόστασις ἐστὶν οὐσία ἰδιάζουσα ταῖς χαρακτηριστικοῖς ἰδιότησιν. Ὑπόστασις ἐστὶν οὐσία μετὰ τινων ἰδιωμάτων, τῷ ἀριθμῷ τῶν ὁμοειδῶν διαφερούσα. *In voce* ὑπόστασις.

(4) See above, p. 443.

I hope the Learned Reader will excuse my being thus *long* upon an Argument of *Criticism*; which was necessary to be set in a clear Light, in order to show, that when *you* use or *seem* to use the word *hypostasis* in the modern *Scholastick* sense, you lead your Reader into a Notion different from All Antiquity; and when you use the same word in That sense wherein the Antients understood it, you by adding the Notion of *Equal Supremacy*, (which the *Antients* constantly disclaimed,) introduce manifest *Polytheism*.

But to proceed. You tell me, that, to say, P. 352
 “ *The One God is one Person only, and the*
 “ *Father That Person, is the very Essence of*
 “ *Sabellianism, and the Doctrine of Paul of*
 “ *Samosata.*” This is “ *Romantick History*” indeed! For All who know any thing of Antiquity, know that the professed Doctrine of those who *opposed* Paul of Samosata and the Sabellians, was, that *The One God* (by way of eminence) was the *Person of the Father*, and that the *Word* or *Son* was the *Lord* (or God) *By whom* the Father made all things: Whereas Paul of Samosata, and the Sabellians, taught that *The One God* was not the *Father only*, but *Father and Son and Holy Ghost*: And they asserted that the *Word* or *Son* was *The One Supreme God*, being [λόγος ἐνδιάθετος] the *internal Reason* of God, and one distinct *Appearance only* or *Manifestation* of the one God, as the *Father* was *another*. So that the *Essence of Sabellianism* and the *Doctrine of*
 Paul

Paul of Samosata, evidently was, (as I have before observed from *Origen*, from the *Council of Antioch*, from *Eusebius*, and others; and which also plainly appears from *Basil*, *Hilary*, and all the *Post-nicene* as well as *Ante-nicene* Fathers;) that They did [ἀναγεῖν τὴν ὑπόστασιν] destroy the *Real Existence* of the Person of the Son, making all the Persons to be [ταυτοῦσι] *one and the same identical existing Being*. In opposition to which opinion, *Origen* and *Eusebius* assert that the Son or Word is not himself *The One God Supreme over all*; which is the Notion for which *Sabellius* was excommunicated. And the Council of *Antioch*, in their Condemnation of *Paul of Samosata*, assert the Person of the Father only, to be [ὁ θεὸς τῶν ὅλων] *the God of the Universe*; styling it *impious* to call *The God of the Universe* an *Angel* or *Messenger*, at the same time that they expressly affirm the Son or Word to be an *Angel* or *Messenger*. All which is a manifest Demonstration, that it was the concurrent *Catholick Ante-nicene Doctrine*, that *The One God* (by way of Eminence) was *the Person of the Father only*.

P. 352, Upon the Text 1 Cor. 8, 6, you ask me,
353. how can I, “after so plain and express a Text
“to the contrary, pretend that the Son also is
“God—in the Scripture-sense of the word,
“God;” and “make Two Gods in the same
“relative-sense, in which St. Paul is supposed
“to use the word, God?” You add: “How
“come you off of This? By the help of a
Distinction,

*“ Distinction, I suppose : And so can We, by a
“ Distinction much Older and better warranted.”*

I answer: St Paul's own Distinction is, I think, the Oldest and the best warranted :
*“ One God, of whom are all things ; and One
“ Lord, by whom are all things.”* To say that the Son is God, or that he is *That One Lord, “ by whom are all things ;”* is no way contrary to This Text : But 'tis certainly contrary to it, to say that he is *The One God, of whom are all things ;* this being the Apostle's very definition of the Father, in express contradistinction to the Son.

But *“ We can give a Reason (you say) why
“ the Son was tacitly included.”* What ! included in the One God, the Father ; in those very words, wherein he is expressly distinguished from the One God, the Father !

The unreasonableness of your distinction of the *“ personal and essential sense ;”* has been *P. 353.*
shown above, *p. 369.*

After This, you make a long Harangue *P. 358,*
about *“ showing a consistent Scheme. consistent
“ with the Scripture and with itself ;”* and tell *359,
360.*
us *“ how well it becomes men to submit Their
“ Fancies, or Presumptions, to divine Revela-
“ tion.”* This is the very thing we contend for : And our great Complaint is, that you never once express your Doctrine in Scripture-words. Not only so : But whenever you would seem to lay down the very question itself, the matter whose Difficulties are to be explained ; you always make some Proposition
of

of your own to be (as it were) the *Text* whose Meaning we are to argue about, instead of considering whether it be it self rightly deduced from the Texts of Scripture. In *explaining and commenting upon* the Doctrine of Scripture, men may and cannot but make use of *unscriptural* Expressions: But the *Doctrine itself* to be explained, certainly ought always to be a *Scripture-Proposition*. See, *Modest Plea*, p. 179 &c. Also the words of (1) *Basil* and (2) *Eusebius*, cited in the Margin.

- P. 363. The passage you cite out of *Origen*, [ἐν ᾧ θεόν, τὸν πατέρα, καὶ τὸν υἱόν,] has been largely considered *above*, p. 83, &c. And with what Truth you affirm him to infer, that the Father
- P. 365. and Son are “*One Object of Worship*,” appears sufficiently from his own express Explications of this matter, cited *above*, p. 24, 42, and 382.
- P. 368. Your Charge against *Dr. Clarke* for “*cutting short*” a Passage of *Chrysostom*, is extremely unreasonable. In considering the *Sense* of a *Text of Scripture*, it was not at all pertinent to observe *what Consequences Chrysostom thought* might or might not be *inferred* from the Do-

(1) Ἡμεῖς ὃ παρακαλοῦμεν τὰς ἡλικίας εἰς χριστὸν, μὴδὲν παρὰ τὴν ἀρχαίαν περιεράξαι πῖπν, ὀνόματα ὃ ἡμῶν ἀρκεῖν ἐκεῖνα ὁμολογεῖν, ἀ παραλαβόμεν παρὰ τῆς ἁγίας γραφῆς, καὶ τὴν ἐπὶ τούτοις καινοτομίαν διαφεύγειν. Οὐ γὰρ ἐν τῇ ἐφευρεσει τῶν προσηγοριῶν ἡ σωτηρία ἡμῶν, ἀλλ’ ἐν τῇ ὁμολογίᾳ τῆς θεότητος εἰς ἣν πεπιστεύκαμεν ὁμολογία. *Epist.* 410.

(2) Ἀγαθήφους χρήσας φωναῖς, διὸ θεὸν ἢ πάντα γέγονε συγχυσίς τε καὶ ἀκαταστασία τῶν ἐκκλησιῶν. *Epist. ad Casaream, apud Socrat. lib. 1.*

ctrine; but *what* was indeed (and by Chrysostom was allowed to be) the *True Meaning* of the *Text itself*. Nevertheless, to prevent even such *unreasonable Complaints*, the Doctor in his *Second Edition*, added the *Whole Passage*. And yet even This (it seems) will
* not satisfy you.

*P. 492.

QUERY XXIV.

Whether Gal. 4, 8. may not be enough to determine the Dispute betwixt us; since it obliged the Doctor to confess that Christ is by Nature truly God, as truly as Man is by Nature truly Man.

He equivocates there indeed, as Usual. For, he will have it to signify, that Christ is God by Nature, only as having by that Nature which he derives from the Father, true Divine Power and Dominion: that is, he is truly God by Nature, as having a Nature distinct from and inferiour to God's, wanting the most Essential Character of God, Self-existence. What is this but trifling with Words, and playing fast and loose?

Ans. THE Son, “by that Nature which P. 372.
“he derives from the Father, has
“True divine Power and Dominion:” That is to say, he is *Truly* and *Really* (as the *Evangelist* and the *Apostle* stile him) That God or
That

That Lord, (Joh. 1 ; 1, 3. and 1 Cor. 8, 6.) *BY* or *Through* whom are all things. But yet, (not being *Self-existent* ; not being the *Father* and *First Cause* of all ; not having his Perfections absolutely of *Himself*, *original*, *underrived*, and *independent on Any*;) he is not *The One God*, *O F* whom are all things. Whether the endeavouring to *ridicule* so express a Scripture-distinction, calling it “*Equivocating*,” and “*trifling with Words, and playing fast and loose* ;” whether This, I say, be a *Zeal according to Knowledge* ; and whether these Expressions (if decent) might not with far greater Justice be retorted upon your Notion, of *Self-existence* not being a *Real and Essential Perfection* of the God, *from and of whom* are all things ; I leave the Reader to judge.

- P. 371. In your *Defense* of This Query, you insist upon it, that you “*never pretend that Self-existence is an essential Character of God*.” You “*deny it absolutely*.” You suppose it to be “*merely Negative, and call it a Personal Character ; but Necessary Existence, an Essential Character*.” You call *Self-existent* an “*ambiguous Term*,” an “*equivocal Word*.” You tell us, that “*the Metaphysical Definition of One Self-existent, underived, independent, Supreme Being,—is properly a Definition of the Divine NATURE, abstracting from the consideration of the Distinction of PERSONS* ;” and that
- P. 372,
376.
377.

that, in This Definition, "*the words Self-existent, underived, independent, are not considered as Personal Characters, but Essential.*" Surely there never was a greater Heap of Absurdities put together.

In the 1st place: To say that *Self-existence* is not an *Essential*, but *Personal* Character; and yet that, at the same time, in a Definition (approved by you) of the Supreme Being, *Self-existent* is not considered as a *Personal*, but *Essential* Character; is directly contradicting yourself.

2^{dly}. To call *Self-existent* an *ambiguous Term* and an *equivocal Word*, is highly ridiculous; because it always has *one determinate precise Meaning*, and never signifies more nor less than *existing of itself by the absolute Necessity of its own nature, without deriving from any other cause whatsoever, in any manner whatsoever.*

3^{dly}. How weak and absurd it is, to call *Self-existence* a Character "*merely Negative;*" has been shown above, p. 226.

4^{thly}. Nothing is more evident to common Sense, than that the distinction of *personal* and *essential* Character, has no place in the case of *Self-existence*. For the *Essence* of God, and the *Living Agent* whose that *Self-existent* Essence is, are manifestly Both of them equally *Self-existent*.

5^{thly}. In Another case, where the Distinction of *personal* and *essential* really takes place, There you have *confounded* the Two Characters. In That *Metaphysical Definition*,
H h which

P. 377. which you say is properly a Definition of the Divine NATURE, abstract from the consideration of PERSON, you include the word Supreme: As if Supremacy was a character, not of a Living Agent, but of an Abstract Essence. At the same time (feeling perhaps this Absurdity) you immediately drop the word Supreme, and declare the remaining parts of the definition to be essential Characters: As if in the definition of an Essence abstract from the consideration of Person, part of the characters could be essential, and part personal. But to proceed.

P. 374. In opposition to the Notion of Dominion making God to be God, you ask; "What was God, before the Creatures were made? or did he Then begin to be God by Nature, when he created the Universe, and began to have Dominion over it?" And you add: "Upon these Principles, the Father himself—— might not have been God at all, if he had pleased to make no Creatures." I answer: Was not God, before he created the Universe, *ὁ αὐτός*, the Self-existent Living Agent, of infinite Power and all other Perfections? Was he not God in the same sense, as he was Just and Good, Righteous and Merciful; which Attributes you allow to come into the Definition of God? As therefore God could exercise no Acts of Righteousness or Goodness, 'till some intelligent Beings existed, towards whom they might be exercised; so neither could he exercise any Acts of Power and Dominion, 'till something was created, over which

which he might exercise Dominion. Yet, in like manner as, *before* the World was made, he might very properly be said to be *Good* and *Just*, as having *That Disposition* from whence *Acts of Goodness* and *Justice* naturally proceed: So also he might be very properly stiled *God*, as having essentially in his Nature all *Power*, from whence *Acts of Dominion* naturally proceed likewise. And as a *King* is the same *Man*, and has the same *Substance* and *Essence* and *natural Faculties* of a *Man*, whether his Subjects *actually* exist or no; but yet his *relative Title of King*, is always with *Regard* to the *Government* of Subjects: So *God* is the same *perfect Being*, and has the same *Essence*, *Powers* and *Attributes*, whether any thing is created or no; and yet his *Title of God*, in the *Scriptural*, *Religious*, and *moral Sense*, is always with *Relation* to his *Governing* of the *Universe*.

After all: “*For the True Sense and import* P. 375.
 “*of that Text, Gal. 4, 8;*” you “*refer to*
 “*the * Learned Gentleman, who has so well* * *True*
 “*defended This Text against Dr. Clarke.*” *Script.*
 And I also, for the *True Sense and Import* *Doctr.*
 of the same Texts, refer to *Dr. Clarke’s Scrip.* *contin-*
Doctr. 2d Edit. p. 23: And to his *Answer to* *ed, p. 72.*
Mr. Nelson, p. 76: And to a Book intituled,
A Modest Plea, &c. p. 245. Where this mat-
 ter is fully cleared.

Your *Conclusion* of This Chapter, is Admi-
 rable. “*If, instead of Metaphysics (which* P. 377;
 “*must always be content to stand corrected by*
 “*H h 2* “*Gos-*

“ Gospel-Revelation,) we chuse to take our
 “ Definition of God from SCRIPTURE;
 “ Then” [What Then? Why, Then we must
 take our Definition of God, it seems, NOT from
 Scripture, but from Melancton: For Then]
 “ That of Melancton will be more full and
 “ compleat;” Deusest *Essentia* — *verax*, —
justa, *misericors*, &c. As if Veracity, Mercy,
 and the like, were Properties not of a *Living*
Agent, but of an *Abstract Essence*. For so
 the word *Essence*, in That Definition, is ex-
 pressly distinguished from *Personal Agent*.

QUERY XXV.

*Whether it be not clear from all the genuine Re-
 mains of Antiquity, that the Catholick Church
 before the Council of Nice, and even from
 the Beginning, did believe the Eternity and
 Consubstantiality of the Son; if either the
 oldest Creeds, as interpreted by those that re-
 cite them; or the Testimonies of the earliest
 Writers, or the publick Censures pass'd upon
 Hereticks, or particular Passages of the an-
 cientest Fathers, can amount to a Proof of a
 thing of this Nature?*

Ans. **I** Have already shown, that the me-
 taphysical question concerning “the
 P. 378. “ Eternity and Consubstantiality of the Son,”
 no way affects the Truth of Any of Dr Clarke’s
 Pro-

Propositions. But here I cannot but take notice, with what an unreasonable *Presumption* This Query is worded. For None of “*the oldest Creeds*,” mention any thing of these Matters at all; and therefore you are forced to add, “*as interpreted by those that recite them.*” And the most remarkable “*Censures passed upon Hereticks*” of old, were upon the *Ebionites*, who taught that Christ was a *mere Man*, in whom *the Supreme God dwelt*: and upon *Cerinthus*, who taught that the *Son of God* was not himself *made man*, but only *united to a Man*: and upon the *Valentinians* and *Manichees* and *Cataphrygians*, from whom arose the Doctrine of *Necessary Emanations*: and upon *Sabellius* and *Paul of Samosata*, who taught (τὸ ταυτοῦσιον) the notion of *Individual Consubstantiality*. And among the “*Fathers*” themselves, there was great variety of opinion concerning these Matters: Some supposing that the Son was originally [the λόγος ἐνδιάθετος] *the internal Reason* of the Father; which is either making him nothing but an *Attribute*, or supposing him to have eternally existed *only mentally* or *ideally* in the Father: And so did all other things. Others supposed him to have *really* existed in the Father from Eternity, but not to have been emitted as a *person* or *distinct Agent*, ’till the time of creating the material World. Others taught him to be a *Part* of the Father’s Substance, as a Branch is part of a Tree; and Some *perhaps*, that he was *co-immense* with the Father’s Sub-

stance. All which Notions are the less to be wondered at, considering how many Philosophers (according to the several Hypotheses of the times they lived in,) imagined *All Spirits*, and even *Humane Souls*, to be produced, not out of Nothing, but out of the Divine Substance. From whence 'tis evident, that *no* mere Metaphysical Speculations ought to be made the Ground of *Religious Doctrines* and *Practices*. However, One thing is clear from *All Antiquity*, (and *you* have not been able to alledge *any One* passage from any *Ante-Nicene* Writer to the contrary;) that They who believed the Son to have been Always with the Father, as a *real Person*; and to have been, not *out of Nothing*, but *out of the Father's Substance*; did All of them uniformly so explain it, as to assert with great distinctness, that they believed him to have been, not *Self-existing with the Approbation of the Father*, (which is *your* Notion,) but *Begotten BY the Power and BY the Will of the Father*; and constantly observed That distinction in their Reasonings, and in their Worship. See *Dr. Clarke's Scripture-Doctrine, Part II. §. 17.* See also above, the *Answer to Query VIII.*

Your *Defense* of This Query, is nothing but a *confused* Heap of Words, relating to *Metaphysical* Subtilties, wide of the *True Point in Question*, and which have been *already* abundantly *answered* in the foregoing Pages. The *Sum* is, briefly, as follows.

1st.

1st. Whereas you go on to call certain *Metaphysical Speculations* "*the Main of*" our "*Doctrines, the Very Points in which*" our "*Scheme is contained, and on which it turns:*" It has already been often answered, that these things are not *the main*, not *the Very Points*, not indeed *Any Points at all* in the present Question: Because, which way soever any of These Points be determined, (unless with *Sabellius* you make the Father and Son, not $\delta\mu\omicron\sigma\tau\iota\sigma\iota$, but $\tau\alpha\upsilon\tau\omicron\delta\sigma\tau\iota\sigma\iota$;) Dr. Clarke's Propositions will still all of them remain equally True and untouched. The True and Only material Question between us, is, *WHO is the Alone First Cause and the Alone Supreme Governour of the Universe, and in WHOM Alone All Honour and Glory ought finally to terminate?*

2. In your manner of using the Terms, *P. 378,*
 "One Substance;" "*The Consubstantiality, call* *379,*
 "*it individual, or call it specifick;*" "*A Con-* *381.*
 "*substantiality, in some sense or other;*" "*U-*
 "*na Substantia:*" And in your saying, "*the* *P. 380,*
 "*Substance of the Son MIGHT be justly* *389.*
 "*called the Fathers Substance:*" And, "*A*
 "*proper Consobstantiality is all I am concern-*
 "*ed for; Whether it shall be called Specifick*
 "*or Numerical, I am in no pain about it;*
 "*Neither of the Names exactly suits it, nor*
 "*perhaps any other we can think on; It is*
 "*such a Consobstantiality as preserves the*
 "*Unity &c.*" In all This, I say, and in many Other Passages which I have above cited, *p. 344, 442,* you speak with a *Confused Uncertainty.*

tainty. Sometimes, as if you would have your Reader think, that the Father and Son were *one and the same individual identical Whole Substance*: Which is making them, not ὁμοῦσι, but ταυτοῦσι, μονοῦσι, or ὁμοῦπό-
 τῃσι. 'Tis making the Son to be, not ἐκ τῆς ὁσίας τῆ πατρὸς, (as the Council of Nice determined,) but Himself ἡ ὁσία τῆ πατρὸς. 'Tis making God to be μίαν ὑπόστασιν τριπρό-
 σωπον, which is *Eusebius's* definition of *Sabellianism*. 'Tis making the Father and Son to be ἐν τῷ ὑποκειμένῳ, which in your own words
 p. 351. "expresses the Sabellian Notion very distinct-
 ly." At other times you speak as if you would have your Reader think, that the Fa-
 ther and Son are *Two distinct and distinctly*
 p. 328, *intelligent Substances*, only undivided or in-
 329. *separably united*. Which (supposing them to be of equally Supreme and independent Au-
 thority) is manifest Polytheism; *Two Su-
 preme Gods, inseparably united*. 'Tis indeed
 "preserving the Unity," but of What? of
 p. 389. mere abstract metaphysical Substance only, not at all of One Living God. See below; on Query XXIX.

p. 383, 384, 385. 3. The *Antients*, by denying all "Division, Abscission, or Diminution, of the Father's Substance," did not mean to affirm that the Son was the (1) individual identical Substance of the Father; but only to assert the absolute Immutability of the Father in all re-

(1) See above, p. 344, 351, 442. Also *Eusebii Epist. ad Cæsarem*, apud *Socrat Hist. Eccles. lib. 1.* & apud *Theod. lib. 1.*

spects. And that, as *One Fire* lights *another*, without any *diminution of itself*; so *God* (allowing always for the Difference between *Intelligent Agency* and *unintelligent Necessity*) generated the *Son from Himself*, a *perfect Image of Himself*, by his ineffable incomprehensible Power, without any *Division*, *Ab-scission*, or *Diminution of his own Substance*, in any manner whatsoever.

4. Nothing can possibly be invented more absurd, more contrary to Scripture, and to the *Generality* of the *Antient Fathers* too, than what you here call "*the STRICT*" P. 388.
"sense of the word God, as signifying Substance ;" Substance, abstract from the consideration of *intelligent living Personal Powers*. 'Tis exactly the same thing, as to say that the word *King* **STRICTLY** signifies the abstract *Substance* of the Person who governs, and not the *Living Governour himself*.

5. Your Absurdity in imagining the word *"individual"* to be capable of *different Senses*, has been shown *above*, P. 378, 379, 381.
p. 307.

6. The unreasonableness of your Charge upon *Dr. Clarke*, of making the Son "*a*" P. 380.
"Creature ;" has also been shown *above*,
p. 301, 339.

7. The Inconsistency of your allowing P. 386, 387.
"the Father to be Head and Fountain of All," and yet that the Son has "*ALL the essential Perfections of the Father in common ;*" as if, being *the Alone Head*,
origi-

original Author and Fountain of all, was no essential Perfection : The Inconsistency of This, I say, has likewise been shown above, p. 318, & passim.

P. 388. 8. The “ *Antients appropriating Worship to the One True God, and worshipping the Son notwithstanding;*” is nothing to the Purpose of your Argument. Because, in whatever Sense they appropriated Worship to the One True God, they appropriated it to the One God and Father of all ; These Phrases, The One true God, and The One God and Father of all, being Synonymous in All Antiquity.

P. 389. 9. Lastly : “ *To preserve the Priority of the Father, and withal the Divinity, the essential Divinity of the Son ;*” is no Difficulty. But what your Argument pretends to, is to preserve the Priority of the Father, and withal the Equal Supremacy of the Son in point of Authority and Dominion : Which is a direct contradiction both to Reason, and to the whole Scripture, and to itself.

QUERY. XXVI.

Whether the Doctor did not equivocate or prevaricate strangely, in saying, The Generality of Writers before the Council of Nice, were, in the whole, clearly on his side: when it is manifest, they were, in the general, no farther on his side, than the allowing a Subordination amounts to; no farther than our own Church is on his side; while in the main Points of Difference, the Eternity and Consubstantiality, they are clearly against him? That is, they were on his side, so far as we acknowledge him to be right, but no farther.

Ans. **D**R. Clarke did neither “equivocate” P. 389. nor “prevaricate,” but affirmed a manifest Truth, “in saying, The Generality of Writers before the Council of Nice, were, in the Whole, clearly on his side:” Because they generally agree with him (as is evident from his numerous Citations.) in *all the Points* laid down in his Propositions. The “Eternity and Consubstantiality,” are neither “the main,” nor at all the “points of difference;” because, in what manner soever those points be determined, his Propositions are all nevertheless equally true. All that the Doctor contends for, is, that the *Supremacy*

macy of him whom the Apostle stiles the *One God and Father of all, who is Above all*; should uniformly and constantly be so acknowledged, according to the Scriptures, as that *All Worship should be to the Glory of God the Father*. The Consequence of which, (as well as the plain Import of the numerous Texts cited to that purpose,) is, that the "*Subordination*" of the Son, "*allowed*" (as you confess) by the Primitive Writers, is not a Subordination merely *nominal*, consisting (according to you) in *mere Position or Order of Words*, which in the Truth of Things is a *Co-ordination*; but that 'tis a *real Subordination* of the Son to the Father, in point of *Authority and Dominion over the Universe*. This is the *main, the true and only Point*. Which being uniformly, and *consistently* acknowledged; metaphysical Subtilties about Nature and Substance, never mentioned in Scripture, need not occasion any Disputes. All "*equivocating and prevaricating*" in this matter, (if it be commendable to use such Expressions,) lies in making *Subordination* to consist in the *mere Order or placing of Words*; which (however *unvaried* the position and order of the words be,) is in reality a *perfect Co-ordination*.

P. 390. In your *Defense* of This Query, you again
 392. call Co-eternity and Consubstantiality "*the*
 "*Points in Question*;" the "*Main Points*;"
 the "*leading Positions, on which the rest*
 "*hang, and on which the Controversy turns*;"
 the

the “very points of Difference between Us and the Doctor.” And yet you have been often told, that These things are not in truth the Points of Controversy at all. The Question between Us is not, whether the Son be generated Consubstantially, ἐκ τῆς οὐσίας τῆ πατρὸς, or not; but whether he be generated at all. Nor is the Question at all about Eternity, but about Self-existent and independent Eternity. In a word, the True and Only Question is, whether, (*Whatever be or be not the metaphysical Substance or Duration of the Son;*) the Supreme, original, underived, independent Authority and Dominion, on which the (1) Monarchy of the Universe depends, be not the Property of the Father Alone. This is the single Theological, the single Religious Point in Question.

What you here repeat concerning “Homogeneous Substance and Inseparability; — *una summa res, one undivided Substance,*” [which you call] “One God:” has been largely and distinctly considered above, p. 206, 306, 344, 351, 442, 472. P. 391.

The eleven fictitious Positions you next “set down” for Dr. Clarke and Me, “in which” (you say) we “run manifestly counter to the whole Stream of Antiquity;” are a most unrighteous Representation. Because they are most of them very different P. 393.

(1) Vetūs omnis Christianorum Theologia Deo quidem Patri Monarchiam attribuit, Filio verò & Spiritui Sancto *ὁικονομίαν*, id est, Administrationem & Dispensationem. Valesii Not. ad Euseb. p. 5, 6: cited by yourself, p. 418.

from our own *true Positions*, which you might as easily have transcribed.

p. 393. 1. We do not presume to say, "*the Son is NOT consubstantial with God the Father?*" But that, *whatever be supposed concerning the Substance of the Son, still the Supreme Authority and Dominion of the Father over all, remains untouched.* This is the Doctrine of Scripture, and the unanimous Sense of all Primitive Antiquity.

ibid. 2. We take not upon us to assert, that the Son is "*NOT eternal:*" But that, *whatever be supposed concerning the Eternity of the Son, still the Supreme Authority and Dominion of the Father over all, remains untouched.* This is the Doctrine of Scripture, and the unanimous sense of all Primitive Antiquity.

p. 394. 3. The word, *Θεὸς God*, signifies neither "*Substance,*" nor "*Dominion and Authority,*" but *Him* whose the Substance, and whose the Authority and Dominion is. Concerning the word, *Θεότης divinity*, See above, p. 219.

ibid. 4. That "*God the Father Only, was the God of Abraham, Isaac and Jacob,*" is a Scripture Proposition. Unless you will say that *the Father of our Lord Jesus Christ, the God of Abraham and of Isaac and of Jacob; the God of our Fathers, who glorified HIS SON JESUS;* is not the Father only.

ibid. 5. That "*the Titles of One Only, &c. are exclusive of the Son;*" is also an express Scripture-Proposition. Unless you will be so absurd as to say, that our Lord when he prayed,

prayed, *Father*;—that they may know Thee the Only True God; and St. Paul when he professed One God, the Father of whom are all things, in exprefs contradistinction from the One Lord, *Jesus Christ*, by whom are all things; meant both *Father and Son*.

6. Concerning this Proposition, “that the Son had not distinct Worship paid him ’till after his Resurrection;” See above, on Query XVII and XVIII. P. 394

7. We do not say that “Father and Son OUGHT not to be called One God:” But that The One God always in Scripture exprefsly, and (I think) always in all the *Ante-Nicene Writers*, DOES in fact signify the Father. See above, p. 83, &c. P. 395

8. That “the Title of God, in Scripture, in an absolute Construction, always signifies the Father;” has been abundantly demonstrated by Dr. Clarke. Concerning the *Antient Fathers* applying “Texts of the Old Testament, in which God is spoken of absolutely, to the Son;” see above, on Query II. Ibid.

9. When St. Paul tells us, There is One God, and One Mediatour; and that at the Name of *Jesus*, every Knee should bow,—and every Tongue should confess that *Jesus Christ* is Lord, TO the Glory of God the Father: Is he justly chargeable with teaching “that an inferiour God may be admitted besides the Supreme, and Worship paid to Both?” If not, then neither are We chargeable with it. Ibid.

P. 395. 10. We do not say "*the Son is not Efficient Cause of the Universe, and of all created Beings*." But that he is not the *Original Primary Efficient Cause*, for whose *Will and Pleasure*, and by whose *Supreme, Absolute, underived, independent Power and Authority*, all things were brought into Being.

Ibid. 11. We do not say, "*the Son Himself is Made or Created*;" But that he was *Begotten of the Father*, as the *Scripture* declares; *Begotten by the incomprehensible Power and Will of the Father*, as all the *Primitive Writers* unanimously understood it. With what Justice you would have your Reader believe, that we do by consequence, and "*in other words*," suppose the Son to be *Made*; has been considered *above*, p. 301, 323, 339.

P. 396. Concerning the "*Subordination*," which (you say) "*is not at all pertinent*" to the Doctor's purpose, though I think indeed it is the *Only* material point in question; see *above*, p. 318. And concerning what you are pleased to call the "*Temporal Generation*" of the Son "*by the Will of the Father*" before the Creation of the World, as distinguished from the *Eternal Generation* of the Son, *independent on any Act of the Father*; see *above*, p. 277.

What follows, from p. 398 to 421, I pass over, as relating only to the Learned Dr. *Whitby*, who has Himself written a *Reply*.

QUERY XXVII.

Whether the Learned Doctor may not reasonably be supposed to say, the Fathers are on his side, with the same Meaning and Reserve as he pretends our Church-Forms to favour him ; that is, provided he may interpret as he pleases, and make them speak His Sense, however contradictory to their own: And whether the true Reason why he does not care to admit the Testimonies of the Fathers as Proofs, may not be, because they are against him ?

Ans. **W**HETHER Dr. Clarke may not reasonably be “*SUPPOSED* to say,” &c. And whether the true Reason of his not admitting the Testimonies of the Fathers as Proofs, “*MAY* not be,” &c. are Questions proceeding merely from *Zeal without Knowledge* ; and therefore need not any Reply.

However, since you are displeased with the Doctor for not “*admitting the Testimonies of the Fathers as PROOFS,*” but as *Illustrations* only of the *Doctrine of Scripture* ; it would have been but *Just* in you to declare whether you yourself admit “*the Testimonies of the Fathers as PROOFS,*” or as *Illustrations* only of the *Doctrine of Scripture*. As to “*the Fathers*” being “*Against the Do-*” &c. ; I think, He has clearly shown in his

Scripture Doctrine ; and, I think, I have abundantly shown in the present Treatise ; that *all the Fathers of the First Three Centuries* and lower, almost unanimously agree with him in the Full Meaning of *all his Propositions*. And whereas you perpetually amuse your Reader with calling “ *the Co-ëternity and Consub-*”
 P. 424. *stantiality of the Son, THE Points in question* ;” you have been often told, that these Metaphysical Matters are *not at all the Points in question* ; Because, *whatever* different Notions men frame to themselves concerning *These Points*, yet, both in the *Reason of things*, and in the *whole Tenour of Scripture*, and in the *unanimous Judgment of all the Primitive Writers* too, That *Supremacy of the Father in point of Authority and Dominion*, on which Alone the *Monarchy* of the Universe depends, and which (I say again) is the *true and Only material point in question*, remains for ever unshaken.

P. 426. You proceed Now to show what *Mistakes* the Doctor has made in his *Citations* from the Fathers, or in his *Deductions* from them. Upon which I cannot but observe in general, how great a *Commendation* it really is of his Performance, that in a Book of near 500 Pages, full of Quotations, so acute a man as *Dr. Waterland* could not find above 20 Passages to cavil at. Whereas I am perswaded I shall make it appear to the impartial Reader, that in *Your Book* of the same Bigness, there is hardly *Any One Page*, wherein you have
 not

not made either some *Great Misrepresentation* or some very *inconclusive Deduction*.

But to come to the *Particulars*. You begin with a passage of *Athanasius*, which you complain * the Doctor has misrepresented. You recite the Passage “*so far (you say) as concerns us ;*” and yet leave out the *Only words*, for the sake of which the Doctor was concerned to cite it, viz. [Ὅτε γέν μόνον λέγεται ὁ Πατὴρ Θεός] *the Father is called [in That Text, Mar. 12, 32.] the Only God*. This was a plain *Concession*, as to the Meaning of the *Text* there mentioned. In what sense the same Author said afterwards [ἐστὶ δὲ καὶ πρῶτος καὶ αὐτός] that the *Son* also was *the First* as well as the *Father* ; was not the Doctor’s business to inquire.

P. 426.

* Script.
Doctr.
p. 3.

Next, you complain of * the Doctor’s rendering another passage of *Athanasius* thus : (1) “*The True God, who is most strictly and absolutely such, even the Father of Christ.*” Since you are here offended at the word, “*most ;*” I will undertake that the Doctor, if That will please you better, shall next time render it thus : “*The True God, who is absolutely and strictly such, even the Father of Christ.*” To show that these words are not a *Concession* of what the Doctor cited them for ; you say, “*This is no more than Athanasius WOULD have said of the Son, and*

P. 427.

* Script.
Doctr. p.
3. Edit.
1st. p. 4.
Edit. 2d.

(1) Τὸν ἀληθινὸν καὶ ὄντως ὄντα Θεόν, τὸν ὅχις πατήρ. And again : Τὸν ἕνα καὶ μόνον ἀληθινὸν Θεόν, λέγω δὲ τὸν τοῦ χριστοῦ πατήρ.

“indeed *H A S* said.” What *Athanasius* WOULD indeed have said, if you had indited for him, I will not undertake to answer: But that he “*H A S* said” it, I absolutely deny. For the (1) words which you cite, are *very different* from what you affirm *he HAS said* in Those words. See also *above*, p. 36, 37.

P. 428.
* Script.
Doctr. p.
4.

Your next Complaint is, that, in another Passage of the same Author, the * Doctor chuses to say in his Translation, “*far above all derivative Being*,” instead of, “*far above all created Being*.” Had you recited the (2) Greek words here, as you *ought* to have done; it would have appeared, that the Doctor, by rendring the Phrase [*γεννητὴν ἐστίαν*] *derivative Being*, rather than *Begotten Being*, which the Greek words properly signify; far from giving an advantageous Turn by his Translation, did on the contrary take the *least Advantage possible* therefrom. Concerning another part of the same sentence of *Athanasius*, see *above*, p. 324.

P. 429.
* Script.
Doctr. p.
89, Edit.
1st. p. 78.
Edit. 2d.

Your Cavil upon the * Doctor’s Translation of a Passage in *Eusebius*, is most *ridiculous* as well as *unjust*. His “Translation” does not “*exclude the Son from A N T Pro-per Efficiency in the Work of Creation* ;” but from *Supreme Self-Authoritative Efficiency*. The words in the *Original* are altogether as

(1) Ὁ τότε λόγος ὢν ἐς, καὶ ἔσυνθετο, ἀλλ’ εἰς καὶ Μονογενὴς Θεός. — λόγος καὶ αὐτῷ ὄντι Θεῷ.

(2) Ὑπερέκεινα πάσης γεννητῆς ἐστίας ὁ τοῦ χριστοῦ πατήρ. [Some Copies, for γεννητῆς, have γεννητῆς.]

strong,

strong, as the Doctor's or Any man's Translation can make them. The *Father's* Efficiency is [τὴν τῶν ἑλὼν ποιητικὴν τῷ πατρὶ Ἀυθεν-
τίαν] *Supreme and Self-authoritative*; the Son's is [τὸ ὑπηγετικὸν] *Ministerial*.

Concerning the Passage of *Chrysostom*, see P. 429. above, p. 462.

The words of *Basil* [ἴσα καὶ ταύτῃ κατὰ P. 430.
Δύναμιν] which * the Doctor rendred, "One * *Script.*
"and the Same in Power," ought indeed in *Doctr. p.*
strictness to be rendred, "*Equal and the Same* 101, E-
"with respect to Power." But it makes no dit. 1st.
difference at all, as to the Meaning of the p. 92, E-
Text there commented upon. Nor is there dit. 2d.
Any Sense in suggesting, that "the Doctor
"means one thing by Power, and Basil ano-
"ther;" unless you will suppose *Basil* to mean,
that the Son's Power is *co-ordinate* to, and not
derived from the Father. Which if he did
not, the Quotation was pertinent, to show that
even *Basil* understood the word *Ἐν* in That
Text, *Joh. 10, 30*, to mean *Ἐν κατὰ Δύνα-
μιν*. Which is All He was cited for.

The words of *Irenæus*, which * the Doctor P. 430.
translated thus; "*in a divine and glorious man- * *Script.*
"ner*;" and of which, you say, "the true Ren- *Doctr. p.*
"dring is, in his Divine and glorious Chara- 102, E-
"cter;" are in the Doctor's † Second edition dit. 1st.
Thus rendred: (1) "The word of God did † P. 94.
"himself, in a divine and glorious manner, [or,

(1) Καὶ αὐτὸς δὲ ὁ λόγος τοῦ θεοῦ τοῖς μὲν πρὸ Μωϋσέως πα-
τερῶν, κατὰ τὸ θεῖον καὶ ἰδιόειρον, ὡμίλει τοῖς δὲ ἐν τῷ νό-
μῳ, &c.

“ in his divine and glorious Nature, in his
 “ Godlike state and capacity; the words κατὰ
 “ τὸ θεῖον καὶ ἐνδοξον, being the same as, ἐν
 “ μορφῇ θεῶ, in the form of God;] converse
 “ with the Patriarchs before Moses, and with
 “ those under the Law, &c.” Upon This,
 p. 491, you observe; “ He has said as much as could
 431. “ be expected of him:” And yet you are still
 resolved, not to be satisfied. What you dislike,
 is, that He understands *Irenæus* to speak
 of Christ’s appearing as the *Representative*
 of the Father; “ in the Person of the Fa-
 “ ther,” as (1) *Theophilus* expresses it. Which
 that it was the Unanimous sense of all the
 Antient Fathers, the Doctor has largely shown
 in the place now referred to: And I have
 abundantly confirmed the same in the present
 Treatise.

p. 431.
 * Script.
 Doctr. p.
 115, E-
 dit. 1st.
 p. 106,
 Edit. 2d.

Your next Observation is upon * the Do-
 ctor’s citing the following Passage of *Justin*:
 (2) “ It was not God the Creator of the Uni-
 “ verse, which then said to Moses, that He
 “ was the God of Abraham &c.” Here you
 are angry with the Doctor, (I should say, with
Justin: For you do not pretend to find fault
 with the *Translation*:) You are angry with
Justin: And instead of saying that the *Angel*
 who appeared visibly to Moses, was Not God
 The Creator of the Universe, you wish he

(1) Ἀναλαμβάνων τὸ πρόσωπον τοῦ πατρὸς καὶ κυρίαι τῶν ὅλων.
 Ad Autol. l. 2.

(2) Οὐχ ὁ ποιητὴς τῶν ὅλων ἔσαι Θεὸς ὁ τῷ Μωσεῖ ἐπὶ αὐτὸν
 εἶναι Θεὸν Ἀβραάμ &c. *Justin. Dial. p. 180. Edit. Jebb.*

had said that he *Was God the Creator of the Universe*, only not “*the Person of the Father.*” Whereas *Justin’s Argument* why the *Father of the Universe* could not be an *Angel* or *visible Messenger*, is notoriously and expressly drawn, not from his *Paternity*, but from his *Supremacy over all*. *Justin* is Here proving to *Trypho the Jew*, that besides *The one Supreme God and Maker of all Things*, in the Belief of whom both *Jews and Christians* were agreed, there is *another divine Person*, who appeared to the *Patriarchs* and to *Moses*; who is called [καὶ ἄγγελος καὶ θεὸν ὁμῶς,] both an *Angel* and *God*; and who (1) “*Ministred to the Will of the Maker of all Things*, having been (2) *Begotten of the Father by his Will.*” And he argues, that the *Person* who thus appeared, could not be [ὁ ποιητὴς τῶν ὅλων] *The Maker of the Universe*, but one who was his *Messenger* and *ministred to his Will*; because (3) *no one, who has the least Sense, can be imagined to affirm, that the Maker and Father of the Universe, leaving the Super-celestial Mansions, should appear visibly in a little corner of the Earth.* If *Dr. Clarke* could not, upon His Principles, have confuted the *Jew*; ’tis plain enough *Justin* never thought of confuting him upon Yours. On the contrary he uses the greatest

(1) Τῇ τοῦ ποιητοῦ τῶν ὅλων θελήσει ὑπηρετῶν, — καὶ τῇ βελῇ αὐτοῦ ὁμοίως ὑπηρετήσας. p. 180.

(2) Ἀπὸ τοῦ πατρὸς θελήσει γεγενῆσθαι. p. 183.

(3) Οὐ τὸν ποιητὴν τῶν ὅλων καὶ πατέρα, καταλιπόντα πρὸς ὑπερ οὐρανῶν ἔπαντα, ἐν ὀλίγῳ γῆς μορίῳ πεφάνθαι, πῶς ἐπιστοῦν, καὶν μίσχρον νοῦν ἔχων, τολμήσει εἰπεῖν. p. 180.

Caution imaginable, that *Trypho* might not think he was arguing for Another Person's being *The Supreme God*, besides *That Person* in whom they *Both* believed: Telling him over and over, that *That Divine Person*, whom he was proving to be *the Christ*, was not absolutely [*ὁ ποιητὴς τῶν ὅλων*] *The Maker of the Universe*, but the *Angel* or *Messenger* of *Him*; and, though having at the same time the Title of *God*, yet *ministring* in all things to the *Will* and *Commands* of *The One Supreme Creator*. Nothing can possibly be more evident, than that This is *Justin's* true Meaning: And had you had a Mind to instruct the *unlearned Reader*, you should have laid the whole Passage fairly before him, and not have given him your *own Notion* instead of *Justin's*.

P. 432. Next, you say, "*the * Doctor does not do*
 * *Script.* "*Justice to Hilary,*" in rendring the words
Doctr. p. [*& Dominus & Deus est predicatus,*] is "*cal-*
 116, E- "*led Lord and God;*" when it "should have
dit. 1st. "*been, is declared to be Lord and God.*" It
 p. 107, seems, you were here very hard put to it, to
Edit. 2d. find Fault.

P. 432. You proceed to complain grievously against
 433. the Doctor, for * making a large citation out
 * *Script.* of *Novatian's* 31st chapter, without taking
Doctr. p. Notice of That Part of a sentence wherein
 251, 337, are the words [*Per Substantiæ Communionem*]
Edit. 1st. "By communion of Substance." Which words,
 p. 218, you say, are "*the best, and indeed Only*
 304, 305, "*Light, to direct the Reader to the true*
Edit. 2d. "*Meaning of what is cited.*" And whereas
 the

the Doctor in his Translation makes use of the words, [*“in acknowledgment;”*] you bid me P. 434.
“mind the words,” and observe that *“Novatian, in This place, had no Thought of Acknowledgments, nor any thing like it; But was Intent upon quite another thing; explaining and illustrating, as well as he was able, the Union and Communion of Substance in Father and Son.”* Now how groundless and unreasonable All this Charge is, whoever is at the pains to read this whole Chapter of *Novatian*, will be surprized to see. The Chapter is intended to be a Summary of the whole Book; and to show, that though Christ is in *Scripture* declared to be *God*, yet there is still (absolutely speaking) but *One God, even the Father*. Which he proves, from the *Supremacy* of the *Father*, and the *Subordination* of the *Son* to him. (1) *God the Father*, he says, *is the Contriver and Maker of all Things, Alone unoriginated, invisible, immense, eternal, the One God, to whose Greatness and Majesty and Power nothing can be compared.* That the *Son, or Word, who* [*quando ipse voluit, natus est.*] *was begotten of him by his Will, [minor est] is inferiour to him.* And though *the Son is* [*Deus procedens ex Deo, Secundam Personam efficiens*] *God, as being a Second Person derived from God: [sed non*

(1) Est ergo Deus pater, omnium institutor & creator, Solus originem nesciens, invisibilis, immensus, immortalis, æternus, unus Deus; cujus neq; Magnitudini, neque Majestati, neque Virtuti quicquam non dixerim præferri, sed nec comparari potest. c. 31.

eripiens illud patri, quod unus est Deus,] *yet this hinders not the Father from being still (absolutely) The one God.* This he proves, from the Son's not being [innatus, invisibilis, incomprehensibilis, & cætera quæcunque sunt Patris,] *unoriginate, invisible, incomprehensible, &c.* With respect to which Perfections if *He and the Father* [æquales inventi] *had been Equal,* [par expressus——meritò duorum Deorum——controversiam suscitasset,] *by That Equality he would really have made Two Gods.* According to This Author therefore Polytheism consists, not in *more Persons than one being piled God,* but in the *Equality of those Persons.* And that the Son is not in this manner *equal to the Father,* and so *another co-ordinate God;* he further shows, from (1) *his doing nothing of Himself,* and from *his obeying the Commands and Orders of the Father in all Things.* He goes on: (2) *Thus whilst he obeys*

(1) Filius autem nihil ex arbitrio suo gerit,———sed imperiis paternis omnibus & præceptis obedit, &c. *ibid.*

(2) Ita dum se Patri in omnibus obtemperantem reddit, quamvis sit & Deus, *Unum* tamen Deum Patrem de obedientia sua ostendit, ex quo & Originem traxit.———Cujus sic Divinitas traditur, ut non aut *Dissonantiâ* aut *Æqualitate* divinitatis [N. B. The printed Copies have it, *inequalitate*; but 'tis palpably evident from the fore-cited Passages, that the Author writ either *Æqualitate* or in *Æqualitate divinitatis,*] duos Deos reddidisse videatur. Subjectis enim ei quasi filio omnibus rebus à Patre; dum ipse cum his, quæ illi subjecta sunt, patri suo subicitur, Patris quidem sui Filius probatur, cæterorum autem & Dominus & Deus esse reperitur. Ex quo, dum ——cuncta sibi *subjecta* filius *accepta refert Patri,* totam *divinitatis Auctoritatem* rursus *Patri remittit.* Unus Deus ostenditur *verus & æternus Pater,* à quo solo hæc *vis divinitatis* emissa. etiam [*& jam*] in filium tradita & directa, rursus [*Per Substantiæ*

obeys the Father in all things, though he himself also be God, yet by his Obedience he declares the Father, from whom he receives his Original, to be [absolutely] The One God.—His [the Son's] Divinity is so delivered down to us, as not to make Two Gods either by an Opposition, or by an Equality, of Divinity. For all Things being by the Father made subject unto him as Son, while He himself, with those Things which are made subject to him, is subject to his Father; he is hereby proved to be the Son of the Father, but of all Other Things the Lord and God. Whence the Son, owning that all things are made subject to him by the Father, in acknowledgment returns back to the Father all his divine Authority and Power. Now, do not these words, “*accepta refert patri,*” & “*totam divinitatis Auctoritatem patri remittit,*” (compared with, *reciproco meatu*, which are the Only words you let your Reader see,) evidently express Acknowledgment; which yet, you say, Novatian had no Thought of? From all which, the Author concludes upon the whole: Thus the Father is shown to be The One True and Eternal God, from whom alone this [vis Divinitatis] divine Power being sent forth and communicated to

P. 433.

Substantia communionem] ad Patrem revolvitur. Deus quidem ostenditur filius, cui divinitas tradita & porrecta conspicitur; & tamen nihilominus Unus Deus pater probatur, dum gradatim Reciproco Meatu illa majestas atq; divinitas ad Patrem, qui dederat eam, rursus ab illo ipso filio missa revertitur & retorquetur.——Unum & Solum & Verum Deum Patrem suum, &c.
ibid.

the

the Son, returns again to the Father [per Substantiæ Communem] “*By a Communion of Substance.*” These last are the Words you so much insist on, and which you pretend are

P. 433. “*the best and indeed Only Light to direct the Reader to the true meaning of what is cited.*” To which I answer, 1st ; They are so far from giving *Any Light* to the whole preceeding Argument, that it is *much clearer* without them : And they come in so obscurely, and without any visible *Connexion*, without being insisted on in any other Part of the Argument of This Chapter, or so much as *mentioned* in any Other part of the Whole Book, though the Whole is Professedly writ upon this Very Subject ; that (were the Debate concerning any Other Question,) no man would make the least Doubt but that (far from being “*the Only Light to direct the Reader to the true Meaning*” of the Whole,) they *crept into the Text* out of the *Margin*, by way of *Note* from some *Modern* hand. Much greater Changes than This, have happened in the same Book. Witness the Transposition of Eight entire Chapters. The 15, 16, 17, 18, 19, 20, 21 & 22 Chapters, ought to be placed between *ch. 27* & 28 ; And *ch. 23 to 27 inclusive*, ought immediately to follow *ch. 14*. As is *most evident* from the *connexion of the Sense*, though the Editors have not taken Notice of it. But 2^{dly}. Taking it for granted that the Words are genuine, yet ’tis evident by their being *barely* mentioned thus *once incidentally*, the

Author

Author did not design to lay Any Strefs of his Argument upon them: Whereas, by your describing him "*INTENT* upon explaining *P. 434.*
 " and illustrating, as well as he was able,
 " the Union and Communion of Substance in
 " Father and Son;" an unprepared Reader could not but be led to think, that the Author's Whole Book, or at least That whole Chapter, was a Treatise concerning *That metaphysical Point.* 3dly; Supposing the Author had drawn Any particular Argument from these words, yet it would have been no more *pertinent* for the Doctor to have cited them, than to have transcribed the Whole Book. Because it made *no difference at all*, as to the *Truth* of the Propositions He was laying down; whether there *was*, or *was not*, a *Communion of Substance.*

Your next Complaint, is of "*Another Turn* *P. 434.*
 " by way of Translation." The Doctor * rendered a Passage of *Athanasius* thus: (1) * *Script.*
 " That *Jesus Christ*, our Lord and God incar- *Doctr. p.*
 " nate, is not the Father, nor, as the Sabel- 254, *E-*
 " bellians would have it," [that same Person *dit. 1st.*
 who is stiled] "*the Only God; this the Holy* *p. 221,*
 "*Scriptures every where testify.*" But, you *Edit. 2d.*
 say, "*the literal and plain Translation; the*
 "*clear, plain, and easy Meaning, and undoubt-*
 "*edly the True Sense of the Author,*" is This:
 " That *Jesus Christ* is not the Father, nor (in

(1) Ὅτι ὁ σαβελιανὸς κύριος ὁ θεὸς ἡμῶν Ἰησοῦς χριστὸς ὁ πατὴρ
 ἐκ ἑστῶ, ἐστὶ (ὡς ἐκεῖνοι φασίν) ὁ μόνος θεός, ἀπασα μαρτυρεῖσθαι αὐ-
 θεῖαι γράφαι. Contr. Sabellian.

“ *the Sabellian SENSE*) *the only God.*”
 I answer : This is a direct *Corruption* of the Author’s words. For the Greek words, ὡς ἐκεῖνοι φάσιν, cannot signify, “ *in the Sabellian SENSE of the Expression,*” as if there was a *sense* of it *not Sabellian* ; but they necessarily signify the *Expression itself* to be *Sabellian* : Nor is the stiling the Son, ὁ μόνος θεός, *The ONLY God*, capable of any other sense. I do not find, that even the most zealous Writers of the *Fourth Century*, ever stile any other than the Father, ὁ μόνος θεός, *The Only God*.

P. 435.

† Script.

Doctr. p.

254, E-

dit. 1st.

p. 222,

Edit. 2d.

Another Passage * cited by the Doctor from *Athanasius*, [viz. “ *There is (1) but One God, because one Father,*” (or, *because the Father is but One*;) “ *yet is the Son also God, having such a Sameness as that of a Son to a Father :*”] This Passage, you say, had the Doctor gone on but a few words farther, [viz. “ *Not that he is the Father himself, but in Nature united with the Father ; two indeed in Number, but one entire Essence ;*” “ *would have appeared Contradictory to the Purpose for which it was brought.*” How so? The Purpose for which it was brought, was to show, that in *Antiquity*, as well as in *Scripture*, this phrase, “ *The One God, or The Only God,*” always means the *Supreme Person of the Father.*” And does any thing *Athanasius* has added, here or elsewhere, concern-

† (1) Ἐἰς θεός, ὅτι καὶ πατὴρ εἷς θεός ὁ καὶ υἱός, ταυτότητα ἔχον, ὡς υἱὸς πρὸς πατέρα.

ing *Nature* and *Essence* ; prove that he did not in (1) *This*, and in (2) *Many other* Sentences say that the *One*, and *Only*, and *Only Unbegotten*, and *One Only True God*, was the *Father* ?

Your next Observation is exactly of the same kind. *Athanasius's* saying that the *Word* has (3) the *Divinity* of *The Only God*, because he is *Begotten of him* ; is, you tell us, “ *directly Contrary to what the Doctor * cites the Passage for.*” That is : *Athanasius's* saying that *The Only God* is *He of whom the Word is Begotten*, and *from whom he has his Divinity*, is *directly contrary* to saying that *The Only God* is the *Father*, (which is what the Doctor cites the Passage for, in *One* place :) or *contrary* to affirming, [that, μία ἀρχὴ] the *One Original* of things, is the *Father* ; (which is what he cites it for in the *Other* place.)

In like manner, what *Nazianzen* adds concerning “ *Sameness of Movement and Will and Essence*,” does not make it cease to be true, that he *had acknowledged* * there was (4) *therefore* [εἰς Θεός] *One God*, because [Ἐν Αἰτίῳ] *One Cause* or *Origin* of All.

* Script.
Doctr. p.
255 &
317, E-
dit. 1st.
p. 222
& 285;
Edit. 2d.

P. 436.

* Script.
Doctr. p.
256, E-
dit. 1st.
p. 223, E-
dit. 2d.

(1) Ἐἰς Θεός, ὅτι καὶ πατὴρ εἷς,

(2) Ὅτε γὰρ Μόνον λέγεται ὁ πατὴρ Θεός &c. Ἐἰς Θεός ὁ πατὴρ &c. Τάδε, ὃν ἐπίστευσε Μόνον εἶναι Θεόν, ——— ὁ υἱός &c. Ὅτι μόνον ἀγέννητος, ——— ἀφ' τῆς αὐτὸν εἶναι Μόνον Θεόν, &c. Τὸν εἶνα καὶ μόνον ἀληθινὸν Θεόν ——— τὸν τῷ χριστοῦ πατέρα. See Script. Doctr. p. 254, Edit. 1st. p. 221, 222, Edit. 2d.

(3) Τὴν [θεότητα] τοῦ Μόνου Θεοῦ, διὰ τὸ ἐξ' Αὐτοῦ πεφυκέναι.

(4) Ἐἰς ᾧ Θεός, εἰς Ἐν Αἰτίῳ καὶ υἱοῦ καὶ ἀγίου πνεύματος ἀναφορομένων.

P. 436. In the next place; "*the Learned Doctor,*" you say, "*by wrong Pointing, and Mistranslating, * perverts a Passage of Justin Martyr; The True Sense of*" which Passage (you say) you "*have explained and vindicated elsewhere,*" viz. in your Page 131. Upon That occasion, I also offered my explication of the Passage; To which I refer the Reader: See above, p. 263. How groundless your Charge upon the Doctor is, of "*perverting the Passage,*" (though I think it was indeed *wrong pointed,*) will appear by barely reciting the Passage itself, as you agree it should be pointed. (1) "*The Patriarchs (says Justin) did not see the Father and ineffable Lord of all things absolutely, even of Christ himself; but [they saw only] Him, who by the Will of the Father is both God, as being his Son; and is also his Messenger, as ministering to his Will.*"

P. 437. Your Observation upon the *First* Passage of *Irenæus*, cited * by the Doctor; is a mere empty *Dejire of Cavilling.*

But upon the *Next* Passage † cited by the Doctor from (2) *Irenæus*, your Observation

(1) Ὁ τὸν πατέρα καὶ ἀρρήτῳ κύριον τῶν πάντων ἀπλῶς καὶ αὐτοῦ τοῦ χριστοῦ, ἀλλ' ἐκεῖνον τὸν κατὰ βελὴν τὴν ἐκείνου καὶ θεὸν ὄντα, υἱὸν αὐτοῦ, [or, καὶ θεὸν, ὄντα υἱὸν αὐτοῦ,] καὶ ἀγγελοῦ ἐκ τῆς ὑπηρετεῖν τῇ γνώμῃ αὐτοῦ.

(2) Ὁ γεννητὸς καὶ πεπλασμένῳ ἀνδρῶν κατ' εἰκόνα καὶ ὁμοίωσιν τῷ ἀγεννήτῳ γίνεται θεῷ. ὁ μὲν πατὴρ ἡδοκᾷ καὶ κελεύοντῳ, ὁ δὲ υἱὸς πράσσοντῳ καὶ δημιουργοῦντῳ, ὁ δὲ πνεῦματῳ τρέφοντῳ καὶ αὐξοντῳ. See a parallel Place of *Basil*, cited by *Dr. Clarke*, *Script. Doctr. p. 328, Edit. 1st. p. 296, Edit. 2d.*

is indeed thus far right, that the Doctor by P. 438, c. some "*Oversight*, read τῷ μὲν Θεῷ, instead of "τῷ μὲν πατρὶ." 'Twas candid in you to call it an *Oversight*; and I doubt not but he will thank you for giving him Notice to correct it. But you yourself, in commenting upon the whole Passage, have greatly perverted the True sense of it. The Words are: "*Man who was Begotten*," [in the sense that Adam is stiled the *Son of God*, Luke 3, 38;] "*and formed*" [out of the Dust of the Earth;] "*was made after the Image and Likeness of the Unbegotten God: By the good Pleasure and Command of the Father, by the Action and Operation of the Son, by the Increase and Nourishment of the Spirit.*" Now in these words you, first, contend that the Phrase ἀγέννητος Θεός, the *Unbegotten God*, signifies, not the *Father*, but the "*Three Per-* P. 438, 440. "*sons.*" And in order thereto; in what you call "*the Literal translation of the Greek*," you render ἀγέννητος, not *unbegotten*, but "*un-* "*created;*" and explain it afterwards by "*eternal*" and "*unmade.*" But the word ἀγέννητος signifies a great deal more, than either *eternal*, *unmade*, or *uncreated*. It signifies, not only *eternal*, but *self-existently eternal*: It excludes, not only being *made* or *created*, but also being *begotten* or *proceeding* or being *derived* from Any Other, in Any manner whatsoever. For which reason, neither *Irenæus* (though you affirm erroneously, that "*he asserts the Son to be ἀγέννητος,*") nor P. 439. Any other Antient Writer ever in all their

Writings give the Title ἀγέννητος to Any Other than the Father only. Consider the words of (1) Basil: “But the Title of ἀγέννητος” (says he, speaking expressly of the Person of the Father, as distinguished from the Son and Spirit,) “this Title of Unbegotten” [or Unoriginated,] “no man can be so absurd as to presume to give to Any Other, than to the Supreme God.” For (2) “we know but One Unbegotten, and One Original of all things; even the Father of our Lord Jesus Christ.” And Alexander of Alexandria: (3) “Not (says he) as if the Word was Unoriginate; For Nothing is Unoriginate, but the Father.—(4) Let no man imagine, that the phrase, Always was, leads to any such Notion as if the Son was [ἀγέννητος] Unoriginate.——We must reserve to the Unbegotten Father, this his peculiar Dignity: ——As our Saviour himself declares, My Father is greater than I.” In the Next place, by translating (in the Passage of Irenæus we are now speaking of,) the words εὐδοκῶντες καὶ κελεύοντες, “designing and giving out Orders;” you greatly impose upon

P. 438.

(1) Ἀγέννητον ὃ, εὐδὲς ἔταις ἕξω παντελῶς ἐπὶ τοῦ φρονεῖν, ὥστε τολμήσαι ἑτέροις πλὴν τοῦ Θεοῦ τῶν ὅλων προσαγορεύσαι ἀλλὰ μὴν εὐδοκῶντες &c. Contr. Eunom. lib. 3.

(2) Ἐνα ᾧ ὁ ἰδμεν Ἀγέννητον, καὶ μίαν τῶν πάντων Ἀρχὴν, τὸν πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. Epist. 78.

(3) Οὐχ ὅτι Ἀγέννητος ἦν, ἐν ᾧ Ἀγεννητον ὁ πατήρ. Epist. ad Alex. apud Theodoret. lib. 1. cap. 4.

(4) Μηδὲς τὸ Ἀεὶ αὐτὸς ὑπόνοιαν Ἀγεννήτης λαμβανέτω.——Οὐκοῦν τῷ μὲν Ἀγεννητῷ πατρὶ εἰκέλον ἀξίωμα φυλακτέον.——τὸ δὲ Ἀγέννητον τὸ πατρὶ μόνον ἰδῶμαι παρῆναι δοξάζοντες, ἅτε δὴ καὶ αὐτοῦ φάσκειν τοῦ Σωτῆρος, ὁ πατήρ μὲν μείζων μὲν ἔστιν. Ibid.

your

your Reader. For the term, *εὐδοκῶντες*, has nothing in it of the idea of “*Designing* ;” but ’tis a word expressive of *Authority*. Τῷ μὲν πατρί, *εὐδοκῶντι καὶ κελεύοντι*, is, *By the Father’s Good Pleasure and Command*.

You proceed to a Passage of *Basil*, which the Doctor thus * translated : (1) “*We affirm, that according to the Natural Order of Causes and Effects, the Father must have the pre-eminence before the Son*” Here you are angry at Two particulars: *First*, at the Doctor’s using the Terms “*Causes and Effects*,” whereas you would say, “*emanative Causes and Things issuing from them*.” And *Secondly*, at his using the phrase, “*pre-eminence*” of the Father ; whereas you would say, “*priority in Order*.” And the Reason of your Displeasure, is, because *Basil* adds ; (2) “*but as to any difference in Nature, or Priority in Time, we allow no such thing*.” Now, I beseech you, observe. The Point the Doctor was to prove, was This: that, *whatever* was supposed concerning the Son’s *metaphysical Substance* ; or *Essence* ; *whatever* was supposed concerning *Difference* or *no difference in Nature* ; *whatever* was supposed concerning *Priority* or *no Priority in Time* ; still *Basil* himself acknowledged, that the *Father and Son* stood in the relation to each other, of “*Cause and Effect* ;”

p. 440.
* Script.
Doctr. p.
308, E-
dit. 1st.
p. 276,
Edit. 2d.

(1) Ἡμεῖς δὲ, κατὰ μὲν τὴν τῶν αἰτίων πρὸς τὰ ἐξ αὐτῶν γένεσιν, προεπρίχθαι τοῦ υἱοῦ τὸν πατέρα φημὲν. *Contra Eunom. I.*

(2) Κατὰ δὲ τὴν τῆς φύσεως διαφορὰν, ἐκέτι, ἐδέε κατὰ τὴν τοῦ χρόνου ὑπεροχήν. *ibid.*

and that, in This respect, the Father had, not merely a Priority in Order, but a real *pre-eminence* in Authority and Dignity. And does not *Basil* acknowledge This ? For *First* ; As to the Terms, “*Cause and Effect* :” That These, (notwithstanding the Confusion arising from the Similitude of “*Fire and Light streaming from it*,” being used sometimes *with*, and sometimes *without* allowing for the difference between *intelligent Agency* and *unintelligent Necessity* :) That These Terms, I say, of “*Cause and Effect*,” are the proper Rendring of τῶν αἰτίων and τὰ ἐξ αὐτῶν in the present Passage ; appears from the other parallel Passages cited by the Doctor ; where (1) *Basil* says, “*We know but One Unbegotten, and One Original of all things, even the Father of our Lord Jesus Christ.*” And : (2) “*The word, Father, what else does it signify, but the Cause and Original of That which is Begotten of him?*” And : (3) “*There is a Power Underived and Unoriginated, which is the Cause of That which causeth all things ; For from the Father is the Son, by whom are all things.*” And *Constantine the Great* : (4) “*The Father is*

(1) Ἐνα γὰρ οἶδαμεν ἀγέννητον, καὶ μίαν τῶν πάντων ἀρχήν, τὸν πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. *Epist.* 78.

(2) Τὸ ὃ πατὴρ τί ἄλλο σημαίνει, ἢ ἐχὶ τὸ Ἀιτία εἶναι καὶ ἀρχὴ τοῦ ἐξ αὐτοῦ γεννηθέντος ; *contr. Eunom.* 1.

(3) Ἀλλὰ τις ἐστὶ δύναμις ἀγεννήτως καὶ ἀνάρχως ὑφεισῶσα, ἥτις ἐστὶν Ἀιτία τῆς ἀπάντων τῶν ὄντων αἰτίας ; ἐν γὰρ τοῦ πατρὸς ὁ υἱός, δι' ὃ πὰ πάντα. *Ad. Greg. Nyss. Epist.* 43.

(4) Ἀιτία μὲν υἱοῦ, ὁ πατὴρ αἰτιατὸν ὃ, ὁ υἱός. *Orat. ad Sancto-rum coetum, apud Euseb.*

“ the

“ the Cause of the Son, and the Son is Cau-
 “ sed by him.” Secondly; That the word
 “ pre-eminence” [in Authority and Dignity,]
 and not mere priority in Order, is the true
 Rendering of *πρωτεύειν* in the Passage be-
 fore us, appears from other Parallel places
 cited by the Doctor; where the same (1) Ba-
 sil says, that the Father has “ a peculiar emi-
 “ nent Character of the manner of his Subsist-
 “ ence; and that (2) “ the Son is Second to
 “ the Father, both in Order, because he is
 “ from him; and in Dignity, because the Fa-
 “ ther is the Original and Cause of the Son’s
 “ Being, and the Son is the Way and the Con-
 “ ducter by and through whom men are brought
 “ to God even the Father.” Did Basil, by
 saying here that the Son is Second both in
 Order and Dignity, mean that he was Second
 in Order only, and not in Dignity?

The Last Passage you find fault with in
 the * Doctor, is another Citation out of Ba-
 sil. Upon which you have nothing but mere
 Quibble.

P. 441.
 * Script.
 Doctr. p.
 317, E-
 dit. 1st. p.
 285, E-
 dit. 2d.

Thus have I gone through your Criticisms
 upon the Doctor’s Book. In which kind, the
 Fewness and Meanness of your Observations
 cannot but, to an Understanding Reader, ap-
 pear a very strong Attestation to the Truth of

(1) Ἐξαιρέτον τι γνῶρισμα τῆς ἐαυτοῦ ὑποστάσεως. Ad Greg. Nyss.
 sen. Epist. 43.

(2) Ὡς τάξει μὲν δεύτερος τοῦ πατρὸς, ὅτι ἀπ’ ἐκείνου καὶ Ἀξιά-
 ματι, ὅτι ἀρχὴ καὶ Αἰτία τοῦ εἶναι αὐτῷ ὁ πατήρ, καὶ ὅτι δι’ αὐτοῦ ἡ
 πρόσδος καὶ προσαγωγή πρὸς τὸν θεὸν καὶ πατέρα. contr. Eunom.
 lib. 3.

his Argument, and to the Goodness of his Performance.

P. 442,
—446.

Your next Five or Six Pages are a *disingenuous* Insinuation to your Reader, as if *All* the Doctor's Citations from the Fathers in general, were not pretended by him to be any thing more than so many *Concessions* in particular, from Writers who were *Adversaries* in the *Whole*. Whereas, on the contrary, this is true only of some *very few* Later Writers, of the Fourth and following Centuries: *Much the greater part* of the Authors he cites, (I think, *All* of the three First Centuries,) *professedly* and *constantly* (excepting some *few* obscurities and oratorical seeming inconsistencies) agreeing with him in the *Full Sense* of All his Propositions. For which reason you have very judiciously written a large Book against him, without so much as attempting to show that his Main Doctrine is erroneous, or that it has been contradicted by the Primitive Fathers. The Point, the Single Point in question, is, *The real Supreme Authority and Dominion of the Father over all*; in which alone consists the *Monarchy* of the *Universe*. This you are continually endeavouring to melt away, into a mere empty *Priority in Order or Collocation of Words*. For which Notion of Yours, you have neither *Reason*, nor *Scripture*, nor Any *Primitive Antiquity* to alledge. From the True Point therefore you constantly divert the Eyes of your Reader, by amusing him with *difficult metaphysical Speculations* concerning Sub-
stance

stance and Duration, which have really no relation to the point in question.

You add: According to the Doctor's "*Method of citing Authors*, a Romanist might undertake to defend some of the Romish Tenets. It would be easy for him to make a numerous collection of Testimonies from the Fathers,—and declare he did not cite places out of these Authors so much to show what was the opinion of the Writers themselves, as &c." This is again leading your Reader into the same Deceit, by applying to *All* the Citations out of *All* the Fathers, what the Doctor (in the most express words possible) limited to the Citations only out of a *very few later Writers*. And you did well also here not to mention at all the *Texts of Scripture*, which *Alone* are cited as PROOFS.

But now, upon *your own Method*, the Argument you here hint at, falls *indeed* with irresistible Weight. The *Romanists* lay down, as *you* do, that the best and only right Way of knowing the Sense of *Scripture*, is, by having Recourse to Tradition and the Sense of the *Catholick Fathers*. And then they take care to call *Those* Fathers only *Catholick*, who (they think) agree with *Them*; and to call *That* Doctrine only *Catholick*, which *Their own Church* has been in Possession of for so many Centuries upwards. And then they argue, that it cannot easily be supposed, that *That Doctrine* should be erroneous, which has been attested to by so many *Councils*, and

so many *Learned Writers* for so many hundreds of Years : And that 'tis probable, each following Age faithfully preserved the Doctrine of the preceeding : And so, in the way that *you* take, they carry their Errors up to the *Scriptures* themselves. See Dr. Clarke's Letter to Dr. Wells, p, 51, 52.

What follows, *from p. 446 to 450*, is all mere Calumny : As if the Doctor "*expressed but*" "*Part of his Sentiments ; formed his Propo-*" "*sitions, for the most part, in general or am-*" "*biguous Terms ;*" and "*slipt his Conclusion*" "*into the Place*" of Premisses, with which it has "*no Connexion.*" How so? Why, The Doctor's *own Propositions*, it seems, (that is, his *own Conclusions*;) are not his *Con-*

P. 447. *clusions* : But "*the Conclusion which the Do-*" "*ctor WAS TO DRAW out of the Premis-*" "*ses, and show to be Just and True,*" was the "*denying the Son's Consubstantiality and Co-*" "*eternity.*" But why, I beseech you, "*the*" "*Conclusion which he WAS TO DRAW?*" The Conclusion he *intended* to draw, the Conclusion he *professed* to draw, the Conclusion he *has* drawn in the clearest words and without Any Ambiguity, and which he has unanswerably shown to *follow necessarily from his Premisses*, is This : that, whatever metaphysical Notions, relating to *Substance* and *Duration*, be or be not receiv'd ; still the *Supreme Authority and Dominion of the Father over all*, in which alone consists the *Monarchy of the Universe* ; is *clearly asserted*, in *numerous Texts of Scripture* ; is *earnestly con-*

tended

tended for by All the Primitive Fathers, as the Great Foundation of Religion, the Prime Article of All their Creeds; and is generally conceded, even by Later and less consistent Fathers. This conclusion, which is the Sum of the Doctor's Propositions, you could not confute: And therefore, instead of it, you continually amuse your Reader with a Dust about metaphysical Conclusions, which, you would perswade him, the Doctor "W A S
" TO DRAW."

You conclude this Head with observing, that "Rev. 1, 8, is one of the Doctor's Texts, which he interprets of the Father; and insists much upon it, that the Antients applied the Title of *παντοκράτωρ*, the Almighty, to the Father only. And yet nothing more certain, than that That very Text was understood by the Ante-Nicene Writers, in general, of God the Son.—And they readily allowed, in Consequence of That Text, that the Son was *ὁ παντοκράτωρ*, the Almighty, as well as the Father. See Tertullian (*contr. Prax. c. 17.*) Hippolytus (*contr. Noet. c. 6, p. 10.*) and probably Origen (*Agx. l. 1, c. 2.*) agreeing in This." And elsewhere you cite, to the same purpose, "Clemens, Justin, and Eusebius." I answer.

P. 451.
And Sermons, p. 227—
230.

P. 69,
and 258.
And Sermons, p. 230.

1. As to the Text itself; [I am Alpha and Omega, the Beginning and the End, saith the Lord, which is and which was and which is to come, the Almighty, *ὁ παντοκράτωρ*:]

Two

Two Reasons the Doctor gives, for understanding it of the Father.

One is; that the same Title, [*He which is and which was and which is to come,*] is, in the 4th verse of the same chapter, used expressly as the distinguishing character of the Person of the Father; the Son being, in That passage, mentioned at the same time, under another character. “*This,*” you reply, “*is taking for granted the thing in Question :*” The Doctor “*might as well argue, that the words Alpha and Omega, the Beginning and the End, are used as the distinguishing character of the person of the Father, and therefore that That Character cannot be applied to Christ ;*” which yet it elsewhere certainly is. Now in This, you quite mistake the Force of the Argument. When any Character indeed is in One Text indisputably given to the Father, and in another text indisputably given to the Son; then from That character alone, in any controverted Text, it cannot indeed be argued whether the Father be there spoken of, or the Son. But when any Character is in One Text distinctly and indisputably given to the Father, and in No text distinctly and indisputably given to the Son; (which is the present Case;) then from That character, in any controverted Text, it may justly be argued that the Father is the person there spoken of. Thus, because God our Saviour who saved us—through Jesus Christ our Saviour, Tit. 3; 4, 6, signifies distinctly and indisputably the Father; and the same Character, God our Saviour,

our, in *No Text* denotes *distinctly and indisputably the Son*: therefore in All the Texts where That Character is used, 'tis rightly argued *from That Character*, that the *Father* is the person there spoken of.

The *Other Reason* alledged by the Doctor, for understanding this Text, (*Rev. 1, 8,*) of the *Father*; is, that This Title, ὁ παντοκράτωρ, *The Almighty*, is in *Scripture* Always, in all the *Antient Creeds* Always; and in all the *Primitive Fathers* (when used in an *absolute* construction, as in the present Text,) Always applied to the *Father* only. Concerning the *Scripture*, and the *Antient Creeds*, you have nothing pertinent to offer. Wherefore,

2dly. As to the *Primitive Fathers*; The Doctor, from Bishop *Pearson's* general *Observation* on this point, and from (1) particular remarkable *Passages* of the *Fathers*, collect-

(1) Such as That of *Irenaus*: ἓνα θεὸν παντοκράτορα, καὶ ἓνα μονογενῆ. "One God Supreme over all, and One only-begotten." And *Justin*: Τὸν δίκαιον, — καὶ τὸ πέμψαντα αὐτὸν παντοκράτορα καὶ ποιητὴν τῶν ὅλων θεόν. "The Just one; and the Supreme God over All, and Maker of the Universe, who sent him." And *Clemens*: ὅτι θεὸς καὶ πατὴρ εἷς καὶ μόνος ὁ παντοκράτωρ. "Our Lord taught, that God the Father Only and Alone is Supreme over all." To which may be added, the same *Clemens*: ἅπαντα τῶν ἀγαθῶν, θελήματι τοῦ παντοκράτορος πατρὸς, αὐτοῦ ὁ υἱὸς καθίσταται. "The Son is appointed the Author of all good things, by the Will of the Almighty Father: Strom. 7. And *Novatian*: Per quem facta sunt omnia, & sine quo factum est nihil; qui obedierit semper Patri, & obediat; semper habentem rerum omnium potestatem, sed quā traditam, sed quā concessam, sed quā a Patre proprio sibi indultam. "By whom all things were made, and without whom Nothing was made: Who always did, and does obey his Father: Having always Power over All things, but a Power delivered, a Power given, a Power granted to him from his Father. Ch. 21.

ed,

ed, that in *Their* language, the word παντοκράτωρ, (he should have said, ὁ παντοκράτωρ, *the Almighty*, in an absolute Construction, as in the Text before us;) is *Always* applied to the *Father only*. That it *generally* is so, and

P. 451. that “*the Father was Ordinarily or Emphatically stiled ὁ παντοκράτωρ,*” you allow to be true. But for applying the same character

P. 69, Sometimes to the *Son*, you cite *Justin, Clemens, and Eusebius*. And for applying *This*
258, 451. *very Text* to the *Son*, you cite (of the *Ante-*
And Sermons, p. *Nicene Writers*) “*Tertullian, Hippolytus, and*
227—230. “*probably Origen.*”

Concerning *Origen*, the reason (I suppose) why you say only, “*probably,*” is because you know the Book you here cite, is *professedly corrupted* by the Latin Translator. See *above*, p. 330.

Tertullian does not suppose this Text to be (as you pretend) spoken of the *Son*: But only contends (1) that *These*, and *All Other Names* or *Titles of the Father*, may be ap-

(1) Dicente ipso Domino, *Ego veni in Patris mei Nomine*. ————Condiciente etiam Scriptura, *Benedictus qui venit in Nomine Domini*, utique *filius in Patris Nomine*. Sed & Nomina PATRIS, (*Deus Omnipotens, Altissimus, Dominus Virtutum, — Qui est,*) quatenus ita Scripturæ docent, *hæc dicimus & in filium competisse, & in His filium venisse*. ————Cum ergo legis *Deum Omnipotentem, & Altissimum, & Deum Virtutum, — & Qui est*; vide nè per hæc *filius* etiam demonstretur *SUO jure Deus Omnipotens, QUA Sermo Dei Omnipotentis, quæque omnium ACCEPIT potestatem: Altissimus, QUA dextera Dei EXALTATUS, ——— Dominus Virtutum, quia omnia Subjecta sunt illi à Patre; ——— item, Qui est, quoniam multi filii dicuntur, & non sunt.* ————Interim hic mihi promotum sit responsum adversus id quod & de *Apocypsi* &c. *Contr. Prax. c. 17.*

plied to the Son, as coming in his Father's Name. Thus, he says, *the Son is*, [SUO jure; not, "in his own Right," as * you frequently cite and understand this place, in direct contradiction to the Author's Meaning; but,] *the Son is, in a Sense Proper to Him, [upon a Ground peculiar to Himself,] God Almighty, AS being The Word of God Almighty, and AS having RECEIVED Power over all things. And He is The most High, AS being EXALTED by the right hand of God. And He is Lord of Hosts, AS having all things Put under him by his Father. And he is, He which Is; because many are Called Sons, and Are not. And This Reasoning He expressly applies to the Text we are now upon. But (1) otherwise to say [ipse Deus, Dominus omnipotens, Iesus Christus,] that Jesus Christ is Himself the Lord God Almighty, is (he tells you) the opinion of his Adversaries, and which he is writing against. Have you not here much Pardon to ask of your Reader?*

* P. 43.
and else-
where.

Hippolytus, a spurious or interpolated Author, does indeed (erroneously) apply the Text before us to the Son; but in such a manner, as is directly *contrary* to the Notion you are contending for. "John, says (2) he, *well stiles Christ*

(1) Ipse Deus, Dominus Omnipotens, Iesus Christus prædicatur. c. 2.

(2) Καλῶς εἶπεν [Ἰωάννης] παντοκράτορα χριστὸν. Τοῦτο γὰρ εἶπεν, ὅτι καὶ αὐτῷ μαρτυρήσει ὁ χριστὸς. Μαρτυρῶν γὰρ χριστὸς ἔφη, Πάντα μοι παραδέδοι πατρὸς τοῦ πατρὸς, καὶ πάντας κρατεῖ παντοκράτωρ πατρὸς κατεστῆκε χριστὸς. *Contra Noët.* §. 6, p. 10.

“ Al-

“ Almighty: F O R, This is affirming the
 “ same thing that Christ Himself also testi-
 “ fies, when he says, ALL things are Gi-
 “ ven me from the Father: And he ruleth over
 “ all, being Constituted Almighty [or Ruler
 “ over all] by the Father.” Immediately after
 which; (answerable to the words, πάντων κρατεῖ,
 “ Christ ruleth over All;”) he adds, αὐτῷ
 [κρατεῖ] ὁ πατὴρ, “ and the Father over Him.”
 And These are All the “ Ante-Nicene
 P. 451. “ Writers in general,” who (you say) “un-
 “ derstood this Text of God the Son.”

P. 451. Three other Ante-nicene Writers you
 And Ser- cite, as “ allowing that the Son was ὁ παν-
 mons, p. “ τοκράτωρ, The Almighty, as well as the
 227—230. “ Father:” viz. Justin, Clemens, and Eu-
 sebius.

Justin does not at all stile him ὁ παντο-
 κρατῶρ, The Almighty; but only, “The Lord
 “ of Hosts,” who is the King of Glory, Pl.
 24, 10, “by the (1) WILL of the Father
 “ who Gave him this Power.” See above,
 p. 266.

p. 69, 258. Clemens, in the Passages you refer to, does
 And Ser- indeed stile the Son παντοκράτωρ; but never
 mons, p. in the Sense, for which you cite him. In
 230. the first passage you refer to, he styles him
 (2) “The Almighty God-the-Word;” The
 Meaning of which he very distinctly ex-

(1) Ὁς ἐν κύριος δυνάμειν, διὰ τὸ θέλημα τοῦ δόντος αὐτῷ πα-
 τρός.

(2) Τὸν παντοκράτορα θεὸν λόγον.

plains, by saying that He (1) is "irresistible, as being Lord of All; most certainly irresistible, because Ministering to the Will of the Good and Supreme Father over all."

In the next passage, he styles him (2) "The Almighty's Will;" which is not calling the Son, but the Father, παντοκράτωρ: And so in another place he calls him (3) "The Good Pleasure of the Good Father." In the (4) Other places you refer to, 'tis not the Son, but the Father expressly, as distinguished from the Son, that is styled παντοκράτωρ.

Eusebius, in the Passage (5) of his *Demonstratio* you refer to, styles also the Son παντοκράτωρ; but at the same time clearly distinguishes him as *Sent*, and as being Subject to Him that did *Send* him. So that the Sense of This Passage is the Very same as That of *Hippolytus* above-cited; except that it refers not to the same particular Text. But the Notion of Eusebius in this matter, is notoriously known. See above, p. 150 &c.

The Other Passages you refer to of Eusebius (in his Comment on the *Psalms* and

P. 451,
Edit. 3^a.
And Ser-
mons p.
230.

(1) 'Ουδ' ἰσχυρὸς ἐπὶ ἐκείνῳ καὶ ὑπερῷ αὐτοῦ ὅν ὁ πάντων κύριος, καὶ μέγιστος ἐξουσιῶν τῶν τοῦ ἀγαθοῦ καὶ παντοκράτορος θεοῦ πατρὸς.

(2) Θέλημα παντοκρατορικόν.

(3) Ἀγαθὸς πατὴρ ἀγαθὸν ἐθέλημα.

(4) Θεὸν παντοκράτορα — καὶ τοῦ Μονογενοῦς υἱοῦ αὐτοῦ. — Ἡ οὐσία τοῦ υἱοῦ ἡ τοῦ Μονοῦ Παντοκράτορι προτεχουμένη. — Τὰ πάντα ὑποτάσσονται ἐκείνῳ ἀγγέλων τε καὶ θεῶν, τῷ λόγῳ τῷ πατρὶκα, τῇ ἀρχῇ τῇ ἀκατάρακτῇ ἀκατάβυστον διὰ τὴν ἀποστασίαν αὐτῆς.

(5) *Demonst. Evangel. lib. 5. c. 16.*

on *Isaiab*,) say only that *That* κυριος σαβαωθ, *That Lord of Hosts*, who appeared visibly; was the Son. Which is what All Antiquity unanimously agrees in.

- P. 455. What you add after This, concerning “ a
 “ *Cloud of Witnesses, a numerous Company*
 “ *of Primitive Saints and Martyrs, confirm-*
 “ *ing* ” your Interpretation of Scripture ;
 may, I think, be retorted upon you with
 the greatest *Justice*, and with the most
 irresistible *Force*. In That which is the
True, and indeed the *Only* material point in
 Question ; the *Supremacy of the Father over*
All, in real Authority and Dominion, in
 which *Alone* consists the *Monarchy* of the
 Universe ; in This, *All Primitive Anti-*
quity is uniformly and unanimously against
 you.

QUERY XXVIII.

Whether it be at all probable, that the primitive Church should mistake in so material a Point as this is; or that the whole Stream of Christian Writers should mistake in telling us what the Sense of the Church was; And whether such a Cloud of Witnesses can be set aside, without weakning the only Proof we have of the Canon of Scripture, and the Integrity of the sacred Text?

Ans. **W**HETHER the Antient Writers of the Church, were better skill'd in *metaphysical* Speculations, than We at this day; and whether Determinations of Fathers and Councils are a proper and probable Method of discovering the Truth in matters of controversy; are Questions which there is no occasion here to enter upon: Because Passages of the Primitive Writers in favour of All that Dr. Clarke has asserted, are *immumerably More*, and more pregnant, than can be alledged *against* any thing he has asserted. And therefore I think the Doctor has the justest Right to demand of You, "*Whether it be at all probable, that the Primitive Church should mistake in so material a Point as This is; or that the Whole Stream of Christian Writers should mistake in telling us what the*

L 1

P. 456,
" Sense

“ *Sense of the Church was ; And whether such a Cloud of Witnesses can be set aside,*” as do unanimously, uniformly, constantly, and invariably, (in the midst of all variety of metaphysical Speculations,) assert the *Real Supremacy of the Father’s Dominion over All*, and do always thereupon ultimately found the *Unity of God*. But, *supposing* the Greater Number of Antient Writers *had* mistaken in This or Any other Point, yet it would not at all “ *weaken the only Proof we have of the Canon of Scripture, and the Integrity of the Sacred Text :*” Because *Testimony* is the *Proper and Only Evidence* of a Matter of *Fact*, as that such and such Books were written by the Authors whose Names they bear : But even “ *whole Streams of Writers,*” in matters of *Controversy*, representing Other mens opinions, otherwise than in the Words of the persons themselves, are *No manner of Evidence* at all. Should any man (for instance,) without reading Dr. Clarke’s Books, judge from the Accounts which You and Other such Writers have given, *what* the Doctor’s Assertions were ; he would never have any manner of Notion, *wherein* the True Stress of the present Controversy lies.

P. 456. In your *Defense* of this Query, you tell me again, you are “ *content to put the Matter*” in Dispute, “ *upon This Issue ;*” viz. “ *to let it be decided from*” the primitive Church’s “ *Professions in Baptism, Creeds, Doxologies,*
“ *Hymns,*

“ *Hymns, which were* ” their “ *publick Forms ;*
 “ *and from publick Censures pass’d upon Here-*
 “ *ticks ;* ” and from “ *collateral Proofs, such*
 “ *as the declared Sentiments of eminent Church-*
 “ *Writers, the Interpretations of Creeds left us*
 “ *by those that recite them, such as those of Ire-*
 “ *næus, Tertullian, and Others ; and Ecclesi-*
 “ *astical History, &c.* ” I answer : Though
 the Question must finally be determined by
 the Authority of *Scripture* only ; yet, I think,
 I have in the foregoing Sheets very largely
 shown, *over and above*, that in the *Primitive*
Church of the *Three first Ages at least*,
 no *Profession at Baptism*, no *ancient Creed*, not
 even the *Nicene Creed* itself ; no *Doxology*,
Hymn, or *publick Censures pass’d upon Here-*
ticks ; no Sentiments of any one eminent Church-
Writer, no Interpretations of Creeds, no Ec-
clesiastical History ; afford Any ground or ex-
 ample to deny the *Real Supremacy of the Fa-*
ther Alone over all, in point of Dominion and
Authority. On which alone depends the *Mo-*
narchy of the *Universe ;* and which (whatever
 becomes of *metaphysical Subtities*,) is the
 True and Only *Theological Question* between
 us.

You add : It is “ *very unlikely that the Apo-* P. 458.
 “ *stolick Churches should not know the Mind of*
 “ *the Apostles, or should suddenly vary from it*
 “ *in any Matter of Moment.—Upon This, we*
 “ *believe the concurring Judgement of Anti-*
 “ *quity to be, though not infallible, yet the sa-*
 “ *fest Comment upon Scripture ;—and to be*

P. 459. “ of great Moment and Importance towards
 “ fixing the Sense of Scripture.” How en-
 tirely void of foundation This your Pretence
 to Antiquity, as well as to Scripture, is ; has
 been distinctly shown in This whole Book.
 And moreover, how exactly the Argument
 you are here aiming at, fits the Mouth of a
 Romanist ; see above, p. 503.

QUERY. XXIX.

*Whether private Reasoning, in a Matter
 above our Comprehension, be a safer Rule to
 go by, than the general Sense and Judgment
 of the primitive Church, in the first 300
 Years ; or, supposing it doubtful what the
 Sense of the Church was within that Time,
 whether what was determined by a Council
 of 300 Bishops soon after, with the greatest
 Care and Deliberation, and has satisfied
 Men of the greatest Sense, Piety, and Learn-
 ing, all over the Christian World, for
 1400 Years since, may not satisfy wise and
 good Men now ?*

P. 460. *Ans.* **T**HE Matter in question, is not a
 thing “ above our Comprehension,”
 a metaphysical Speculation, as you constant-
 ly misrepresent the State of the case. But the
 True Question, is This only : Whether it were
 not better to rest satisfied with what the Scrip-
 ture has Expressly and Confessedly declared
 and

and commanded, than to build any *Doctrines* or *Practices*, wherein the *Worship of God* is immediately concerned, upon *metaphysical Speculations* not mentioned in Scripture, and upon *controverted Consequences* which depend upon the Truth or Errour of fallible Men's *Philosophical Notions*. As to "*the general Sense and Judgment of the Primitive Church in the first 300 Years,*" and "*what was determined by a Council of 300 Bishops soon after;*" 'tis very evident, (without entring into the Question, *how far Determinations of Fathers and* (1) *Councils are a proper and probable Method of discovering the Truth in Matters of Controversy*;) 'tis very evident, I say; to any one who has studied these Points, that (as I before observed) the Passages of the Primitive Writers *in favour of all that Dr. Clarke has asserted*, are *innumerable more*, and more pregnant, than can be alledged *against* any thing he has asserted. Nor did the Council of *Nice* itself (though that's no Part of the true Question concerning a *Doctrine of Scripture*,) determine any thing that overthrows, or is inconsistent with, any one of the Doctor's Propositions. Nor had That Council any Notion of the *Consequences*, which *Your Philosophy* leads you to. Nor can the Reader here fail to take notice, that *This whole Query* is pre-

(1) *Socrates* says, concerning the Council of *Constantinople*:
 Ὁ Βασιλεὺς σύνοδον ἐπισκόπων τῆς ἑαυτοῦ πίστεως συγκαλεῖ. l. 5.
 c. 8. And *Sozomen*: Σύνοδον ἐπισκόπων ὁμοδοξῶν αὐτῷ συνε-
 κέλευσε. lib. 7. cap. 7. "The Emperour called together a Synod
 of Bishops, of his Own Opinion."

cisely the *Method of arguing*, by which all the Doctrines of the Church of *Rome* are supported. See above, p. 503.

P. 462, &c. In your *Defense* of This Query, 'tis a very absurd and inconsistent Account which you give of the Doctrine of the Council of *Nice*; And such as evidently shows, that *Your* Notion is entirely different from what *Theirs* was. What *They* affirm, is; that the Son was, not *Made out of nothing*, but *Generated* (Ἐκ τῆς οὐσίας ὁ πατὴρ) FROM the Substance of the Father: Not by any *Division*, *abscission*, *diminution*, or *alteration* whatsoever, of the Father's Substance; but after a manner altogether *ineffable*; which they illustrated by the *Similitude* of, φῶς (not τὸ φῶς) ἐκ φωτός, one Fire lighted from Another, without Any *division*, *diminution*, or *alteration* of the First. The Son therefore being [ἐκ] FROM the Substance of the Father, was not by *Them* thought to be *THE* Substance itself of the Father; Since the Substance itself of the Father, cannot be itself *Generated* from the Substance of the Father. And accordingly *They* never had any Thought of *inferring* from *Their* Notion, any *Equality of Supreme Authority*. But *You*, having undertaken to assert this *Equality of Supreme Authority*, which never entred into *Their* Thoughts: and not understanding what *They* meant by denying any *Division* of the Father's Substance: *You*, I say, instead of affirming, as *They* did, that the Son is [γεννηθεὶς Ἐκ] generated

nerated FROM the undivided Substance of the Father ; infer that He is, not only (as you here choose to express it) “OF the same *P. 464.* “undivided or individual Substance with the Father,” but that he is (what *They* never affirmed) “THE Father’s Substance.” This *P. 380.* is evidently making One only *Hypostasis* ; (not, one ὑπόστασις, in the modern sense of *Person*, as you meanly quibble, *p. 463* ; but in the sense of ἐν ὑποκείμενον, one identical Subject ; which *Origen* says, and you yourself acknowledge, “expresses very distinctly the Sabellian *P. 351.* “Notion :”) That is, you make the Two Persons to be, not ὁμοῦσι, but ταυτοῦσι : Which is direct *Sabellianism*. To evade This therefore, you presently run back again, and say, that by one individual Substance you do not indeed mean one identical Substance, but only “undivided” Substance, “una summa res,” *P. 463.* “homogeneous Substance and inseparability :” *P. 391.* that is, Two distinct and distinctly intelligent Substances, inseparable and undivided. To which, add *Equality of Supreme Authority* ; and then you have compleatly Two Supreme Gods, only inseparable or undivided as to their *Metaphysical* Substance. Thus, under the Cover of *Sabellian* Phrases, your Notion plainly at last amounts to direct *Polytheism*. Which is a matter highly worthy of your most serious *Second Thoughts*. See above, *p. 206, 306, 344, 351, 443, 472.*

P. 471, 473. What you here add concerning "*the great Respect and Veneration due to the Decisions of the Nicene Council,*" (which, I have shown, taught nothing like your Doctrine :) And the Question you ask; "*Those who have not Leisure, Inclination, or Patience, to examine thoroughly into this controversy, as perhaps Few have: Since they find the Same Scriptures so very differently interpreted by the contending Parties; Till they can themselves enter into the very Heart of the Controversy, how can they do better than close in with Those, who have been in Possession of This Faith*" [by which, I have shown, you mean a new hypothesis of your own, entirely unknown to All Antiquity] "*for so many Centuries?*" This, I say again, is exactly the Argument, on which all the Doctrines of the Church of Rome rely. See above, p. 503.

P. 474. And whereas you alledge, that "*upon the Reformation these Matters were strictly look'd into, and carefully Re-examined:*" It would have been to the Purpose, if you had been pleased to show distinctly and particularly *When* and *Where*.

QUERY XXX.

Whether, supposing the Case doubtful, it be not a wise Man's Part to take the safer Side ; rather to think too highly, than too meanly, of our Blessed Saviour ; rather to pay a modest deference to the Judgment of the Antient and Modern Church, than to lean to one's own Understanding ?

Ans. **T**HIS Query may be retorted with P. 475.
 irresistible Strength: "*Whether, supposing the Case doubtful, it be not a wise Man's Part to take the safer Side ; rather to think too highly, than too meanly,*" of God the Father Almighty ; and to be very tender of his Supreme and incommunicable Honour ? "*Rather to pay a modest Deference,*" nay, a strict and scrupulous Regard, to the express Declarations and Commands of Scripture ; "*than to lean to*" the Additions of Any Humane and fallible Judgment whatsoever ? This is a matter, that deserves to be considered with the utmost Care and Seriousness. But to the Query, as You have proposed it, I answer directly. "*The safer Side,*" unquestionably, is to adhere to *express Scripture*, and (as I before said) not to build *Any Doctrines or Practices*, wherein the *Worship of God* is immediately concerned, upon *metaphysical*

fical Speculations (1) not mentioned in Scripture, and upon controverted *Consequences* which depend upon the Truth or Error of fallible *Mens Philosophical* Notions. For (as this matter has been expressed in *The Modest Plea* &c. pag. 179.) “ whether the Son
 “ and *Holy Ghost* be equal, or not equal,
 “ to the *Father*; whether they be the
 “ same, or not the same, with the *Father*;
 “ whether they be really distinct *Persons*, or
 “ not really distinct *Persons*, but only *Modes*
 “ or *Powers*, improperly called *Persons*; whether the Son be *consubstantial* to the *Father*,
 “ or not *consubstantial*; whether *consubstantial*
 “ signifies *Individuality of Substance*, or only
 “ *Derivation of one Substance from Another*; and which way soever innumerable
 “ other such Questions be determined: yet, to
 “ worship uniformly the *One God, the Father Almighty*, even our *Father which is in Heaven*, through the *Intercession of his only Son our Lord Jesus Christ*, in the Man-

(1) Contentions about mere *Metaphysical Speculations*, so long as they affected not *Christian Practice*, were well reprov-
 ed by the Emperor *Constantine*; Who, in his Letter to *Alexander* and *Arius*, sharply rebuked them Both, for their Contentions about *frivolous Words and Phrases*, which concerned not any *fundamental Point of Practice*, nor had introduced any *innovation in the Worship of God*. The Terms, in which he speaks of these Matters, are: Τῆς ὧς ταῦτα λέξης. Ζητήσεις, ὅποσας ἔ νόμος τινὸς ἀνάγκη προσάττει, ἀλλ’ ἀναφελοῦς ἀργίας ἐριχθλῖα προσέθη-
 σιν. Οὐχ ὑπὲρ τῆς κορυφαίας πῶν ἐν τῷ νόμῳ παραγελμασάν, —
 οὐδ’ ἐ καὶ τις ὑπὲρ τῆς ἑ θεῶ δρησκείας αἰρεσις. Ὑπὲρ μικρῶν καὶ
 λίαν ἐλαχίστων. Δι’ ὀλίγας καὶ ματαίας ρημάτων φιλονεικίας. Ὑπὲρ
 μικρῶν καὶ μηδαμῶς ἀναγκαίων. Λίαν ἐνθης ζητησις. And the like.
 Soz. Hist. ecclef. lib. 1, c. 15. Socrat. Hist. Ecclef. lib. 1, c. 4.
 See also Euseb. vit. Constantini, l. 2, c. 67, 68, &c.

“ ner

“ ner the Scripture directs ; and, with regard
 “ to the Nature of the Son and *Holy Spirit*,
 “ not to be wise above what is written, but
 “ to confine our selves (at least in *Creeds* and
 “ publick *Prayers*) to the clear and uncontro-
 “ verted *Expressions of Scripture* concerning
 “ *Them* and the *Honour* due unto them :
 “ this (I say) is undoubtedly, upon all pos-
 “ sible Hypotheses, *right* and *sufficient* in
 “ Practice, without Any Danger of Errour or
 “ Mistake ; being what all sincere Christians
 “ might easily and most safely agree in, and
 “ indeed all that they promise at their Bap-
 “ tism : Whereas All *Determinations* beyond
 “ these clear Truths, and All publicly im-
 “ posed *Practices* built upon such Determina-
 “ tions, Always have been, and cannot but
 “ be, Matter of *Disquiet to the Consciences of*
 “ *many pious Persons*, and (unless Men be too
 “ careless and indifferent with Regard to
 “ Truth or Errour in Religion) will unavoi-
 “ dably in their Consequences be the Cause
 “ of *Disputes* also and *Contentions in the Church*
 “ of God.

In your *Defense* of This Query, you ap- p. 480.
 peal to the *Passions* instead of the *Understand-*
 ing of your Readers. Which Proceeding, in mat-
 ters of Controversy, is always Unjust. “ *What*
 “ *must an Arian have to say at that Great*
 “ *Day, if it appears that he has been uttering*
 “ *Blasphemies against the Son of God, and re-*
 “ *viling his Redeemer ;—for no other Rea-*
 sons,

“ sons, in the last Result, but because he thought
 “ Generation implied Division, and necessary
 “ Generation implied outward Coaction, and
 “ he could not understand whether the Unity
 “ should be called Specifick or Individual?”

All which is mere and direct Calumny. For

1st. Throwing about Names of Reproach at random, and (in order to move the Passions of the more ignorant Readers) calling Those men *Arians*, who neither *directly* maintain any of the peculiar Doctrines of *Arius*, nor can any other way even by imaginary consequence or deduction be charged with it, than what will equally affect our Saviour himself and his Apostles and All the Writers of the Three First Centuries, and lower: This (I say) is not the Spirit of Truth and of Christianity. Concerning which matter, more will be said upon the Following Query.

2^{dly}. Charging those Men as *Blasphemers*, who (according to the best of their Understandings) soberly, and in the Fear of God, assert *all* that they find, and *only* what they find, in the word of God; This undoubtedly, in point of Morality, is highly *Criminal*.

3^{dly}. Telling your Reader, that Men assert things upon *Such Reasons ONLY*, as *by the Persons themselves* were *NEVER* alledged *at all*; but have either been advanced, only by some *ignorant Writers* in former times; or rather are such Reasons, as weak and passionate Men have desired that the Persons whom they oppose, *would* alledge, instead of what they

they *do* alledge: This also is a manner of arguing, neither "*suitable to, nor becoming Christians.*" See *above*, p. 503. P. 480.

4^{thly}. How easily, and with how much greater Justice, might your own Exclamation be retorted upon you: "*What must an Asserter of Many Supreme Governours of the Universe, have to say at That Great Day, if it appears that he has been uttering Blasphemies against The One God and Father of All, who is Above All; denying his Supreme Divinity and Peerless Majesty, &c?*" Methinks the *Unchristian Look* of such an Accusation in *One Place*, might teach a serious man to know it again, whenever he meets it in *Another*.

QUERY XXXI.

Whether any thing less than clear and evident Demonstration on the Side of Arianism, ought to move a wise and good Man, against so great Appearances of Truth, on the side of Orthodoxy, from Scripture, Reason, and Antiquity: And whether we may not wait long, before we find such Demonstration?

P. 481. *Ans.* **T**HE Arian Opinion is, that the Son of God was *Made out of nothing*, and that *there was a Time when He was not*. Neither of these Things have been *asserted* by Dr. Clarke; Nor has he any where (that I know of) affirmed any thing, from which either of these Notions can *by any just Consequence* be deduced; (All his Propositions being *equally* true and certain both from Reason and Scripture, *whatever* the *Substance*, and how *unlimited* soever the *Duration* of the Son be.) And he constantly blames those who teach either of these Notions, as Men who presumptuously *affirm* what they *cannot possibly know* any thing of. Yet *you* will needs have your Reader believe, that the Doctor contends for these Opinions; merely because *You fancy*, that from *His* Notions, (which *you* constantly misrepresent,) such and such *Consequences* will follow, which *the Doctor* and *Others* have plainly

plainly and frequently shown *not to follow at all*. Charging Men in this Manner with *Consequences*, which they neither *teach* nor *see*; is, in *philosophical* Questions, always *unfair*; in *religious*, always *unjust*: and indeed nothing else, but appealing from *Scripture and Reason* to the *Ignorance and Superstition* of the *Vulgar*. I am fully perswaded I could *demonstrate*, that *your Principles* do, by *True and Necessary Consequence*, fundamentally subvert both *All Science* and *All Religion*: Yet, because I firmly believe *you* do not at present *perceive* That Consequence, it would be very unreasonable in me to charge *You* with it. For we ought *not to render Evil for Evil, or Railing for Railing, but contrariwise Blessing*. 1 Pet. 3, 9.

In your *Defense* of This Query, (persisting in That *detestable* Method of appealing to the *Passions* and *Prejudices* of the *Ignorant*,) you will needs have those men be styled *Arians*, who neither *directly* nor by any *just consequence* [see above, p. 301, 323, 339,] assert any thing, but what by All the *Ante-nicene* Writers almost unanimously was asserted; by the Council of *Nice* itself, was no way contradicted; and by the generality of Writers even in *Later* times, was frequently asserted, though frequently also contradicted.

Are the Fathers of the Council of *Nice*, justly to be styled *Arians*; because they never said nor imagined (as *You* do,) that "*the Substance of the Son*" was "*the Father's Substance*," (which is

P. 481,
482.

P. 379,
380.

is being ταυτοῦσις, not ὁμοῦσις;) but that the Son was in some ineffable manner [γεννηθεὶς Ἐκ τῆς οὐσίας ὧ πατρὸς] *begotten FROM the Substance of the Father*, as *One Fire* is lighted from *Another*, without any *Division*, *diminution*, or *alteration whatsoever* of the First? Which generation [Ἐκ τῆς οὐσίας ὧ πατρὸς] *FROM the Substance of the Father*, as opposed to his being [ταυτοῦσις or ἡ οὐσία ὧ πατρὸς] “*the Substance itself of the Father*,” you (according to *Your Philosophy*) suppose to *infer*, what *They* (according to *Their Philosophy*) supposed *Not* to infer, his being (ποιηθεὶς ἐξ οὐκ ὄντων) *made out of Nothing*.

Are *all* the *Writers* of the *first Three Centuries* and lower, justly to be styled *Arians*; because they *unanimously* and *invariably* assert, that the Son was generated (not only θελοντος πατρὸς, but) θελήματι, βελῆ, δυνάμει ὧ πατρὸς, by an *Act of the Father's Power and Will*; and never once in *any place* asserted or imagined, but largely, constantly, uniformly, and perpetually denied, any *Equality of Supreme Authority and Dominion*?

Is *St. Paul* justly to be styled an *Arian*; because he expressly asserts *The Father, Of whom are all things*, to be *The One God*; as distinguished, in the very same Sentence, from *The One Lord*, *By whom are all things*: And affirms the *One God and Father of all*, to be *Above all*; as distinguished, in the very same Sentence, from the *One Lord* and *One Spirit*?

Lastly, Is *Our Saviour himself* justly to be styled an *Arian*; because he expressly styles his
 Father

Father *The Only True God*, as distinguished from *Jesus Christ* whom He had sent? and affirms the *Father* to be *Greater* than *He*? Which *All Antiquity* has unanimously understood to mean, that the *Father* was, in point of *Authority* and *Dominion*, greater than the *Son* in his Highest Capacity?

In what an *unchristian* manner you here proceed to alledge "*the Honour of our Blessed Lord and Saviour, the Dread and Horrour of Blasphemy, &c.*" and how justly might be retorted upon you, *the Honour of the One God and Father of all, who is above all*; and *the Dread and Horrour of Blasphemy, &c.* has been shown under the foregoing Query.

Your telling me here again and again, that I "*am to prove*" that "*the Son is a Creature*;" has been also considered above, p. 301, 323, 339.

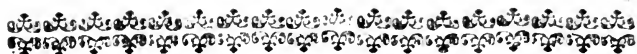
Your saying, that, "*as to all the Texts,*" you "*have Solutions ready for them*;" is very unsatisfactory. For, all the Solutions you have yet offered, amount only to This; that the *One God and Father of All, who is Above All*, must be understood to include both *Father and Son and Spirit*, even when in the very words of the Text itself He is expressly and by name distinguished from the *One Lord* and the *One Spirit*; And that the *One God, the Father, of whom are all things*, must include both *Father and Son*, even when the very words of the

Text itself expressly distinguish him from the One Lord, by whom are all things.

P. 485
-487.

And now, I think, I have a just Right to conclude with your own words. "Now you see, what you have to do: And our Readers perhaps may understand, what we are talking about; the Dust being, I hope, in some measure thrown off, and the Cause opened. Now proceed, as you think proper. Only, dispute fair; Drop ambiguous Terms, or define them: Put not gross things upon us: Contemn every thing but Truth, in the Search after Truth; And keep close to the Question. And then it will soon be seen," that both Scripture, Antiquity, and Reason are against you.—— "I do not expect you should believe one word of what I have now said; Neither say I it, to discourage any Rational Inquiries. Let Truth have its utmost Trial, that it may afterwards shine out with greater Lustre. Only let not your Zeal outrun your Proofs. If your Arguments have Weight sufficient to carry the Point with Men of Sense, let us have them in their full Strength: All reasonable men will thank you for them. But if, failing in Proof, you should condescend (which yet I am perswaded you will not) to Wile and Stratagem, to Colours and Disguises, to Misrepresentation and Sophistry, in hopes to work your way among the un-
learned

“ learned and unthinking part of the World:
 “ then, let me assure you before-hand, That
 “ Method will not do. Every Man, that has
 “ a Spark of generous Fire left, will rise up
 “ against such Practices; and be filled with
 “ Disdain, to see Parts and Learning so
 “ prostituted, and Readers so used.——For P. 1321
 “ my own part, I declare once for all; I de-
 “ sire only to have things fairly represented, as
 “ they really are: No Evidence smother’d,
 “ or stifled, on either Side. Let every Rea-
 “ der see plainly, what may be justly pleaded
 “ here, or there, and no more; and Then let
 “ it be left to his impartial Judgment, af-
 “ ter a full view of the Case. Misquotation
 “ and Misrepresentation will do a Good Cause
 “ harm, and will not long be of Service to a
 “ Bad one.”



POSTSCRIPT.

DR Calamy having lately published a large Book upon the present Subject, in which he has been *throughout* mis-lead by trusting to *Your* Citations and Comments; I cannot but recommend to your serious Consideration, *Two Passages* out of him. In *One* of which, he fairly intimates to you the *Defect* of your Notion; and in the *Other*, the *Consequence* of it.

Calamy's
Sermons,
p. 26.

“ ’Tis query’d; Whether, when it is declared,
“ that *to us there is but One God the Father*,
“ it was intended to be intimated, that the
“ *Father* had any proper *Supremacy*? Some
“ contend for this, with great *Vehemence*;
“ and are as warm upon the Subject, as if
“ nothing were more certain, or had more
“ depending upon it: Which is a thing not
“ easily to be accounted for. But for my
“ Part, I must own, I cannot see *Any* pro-
“ per *Supremacy* of the *Father* here intima-
“ ted. I take the *Son* to be as truly, and
“ in all respects as much our *One God*, as the
“ *Father* himself; and not inferiour to Him
“ as God: The Proof whereof will hereafter
“ follow

“ follow in Course. And I must own, I am
 “ the more backward to give in to a proper
 “ *Supremacy of the Father*, for fear of laying
 “ a Foundation for an Inference of the
 “ *Inferiority of the Son*. I must own myself
 “ *the more confirmed*, by observing how pro-
 “ *fess’d Arians insult*, upon its being granted
 “ *them that the Father is so the Origine and*
 “ *Fountain of the Son*, as that he has a
 “ *SORT of Supremacy*, though on the Son’s
 “ *Part there be not a proper Inferiority*. I am
 “ not indeed insensible, that We have had,
 “ and still have among us, Persons of great
 “ Worth, that have been and are for a *Supremacy in the Father*, as a *Father*, and
 “ a *Subordination of the Son*, as a *Son to the*
 “ *Father*; declaring in the mean time, that
 “ the *Supremacy and Subordination* intended,
 “ is only That of *Order*, and not of *Nature*;
 “ and without allowing any essential Dispari-
 “ ty or Inequality. This was the Way of
 “ Bishop *Pearson* and Bishop *Bull* formerly,
 “ and Dr. *Waterland* more lately. But tho’
 “ by the Guard which they fix, I think they
 “ go a good way towards preventing the
 “ Danger of which I am fearful; yet can
 “ I not say that I am satisfied to fall in
 “ with them, nor can I see any Necessity of
 “ going so far. I am less inclined to it, BE-
 “ CAUSE I observe Dr. *Clarke* makes a
 “ greater Advantage of this their Concession,
 “ than I can be willing to give him, unless
 “ constrained to it.

Ibid. p.
345:

“ ’Tis pleaded however in Favour of it, ”
 [*of the Scheme he is opposing,*] “ that it saves
 “ the *Unity of God*, and keeps That in-
 “ tire. But supposing (without granting) it
 “ should in *That Respect* have Some Advan-
 “ tage, what Amends can *That* make us for
 “ its obscuring and overthrowing the Main
 “ and most Capital Parts of the *Christian*
 “ *Doctrine*, with which it is not to be recon-
 “ ciled? And *what shall we* at last *do* with
 “ our *One God*, without a *Saviour* and a
 “ *Sanctifier*, capable of answering the Ends
 “ of their respective Offices in order to our
 “ Salvation? I cannot see, how either *That* or
 “ any other Plea that can be urged, can yield
 “ solid Satisfaction under such a Defect; or
 “ how *That Scheme* can be right, that shuts
 “ out any Parts or Branches of *That Doctrine*,
 “ which the Scriptures represent as necessary
 “ to be entertained and taken in.

F I N I S.



POST-SCRIPT.



R *Waterland*, in his *Answer* to the foregoing *Observations*, p. 23, having *rightly* taken notice of a *Mistake*, in citing from the *Nicene Creed* vulgarly so called, the words [*πρὸ πάντων αἰώνων*, *before all Worlds*,] as being the words of the *Nicene Creed* itself, whereas indeed they were *inserted* into *That Creed* afterwards by the Council of *Constantinople* : The Reader is therefore desired to make the *Three following Corrections* in the *Observations*.

Pag. 56, lin. 20. Instead of the words, [*Substance of the Father before All Ages* :] Read, [*Substance of the Father* :]

R 3

Pag.

Pag. 67, lin. 15. Instead of the words, [*yet They expressly say, 'twas, πρὸ πάντων αἰώνων, before All Ages:*] Read, [*Though the Council of Constantinople thought fit to insert afterwards into the Body of the Nicene Creed, that 'twas, πρὸ πάντων αἰώνων, before all Ages.*]

Pag. 70, lin. 8. Instead of the words, [*though the Creed of the Council of Nice expressly says of That Generation, that it was, πρὸ πάντων αἰώνων, before all Ages:*] Read, [*And which, he inclines to think, is the Only Generation mentioned in the Creed of the Council of Nice.*]

For the rest: The Author of These *Observations* earnestly desires the Intelligent Reader, after having perused Dr *Waterland's* Answer, to read over *the Observations* once again: Being firmly persuaded, there is nothing of *Moment* alleged by the Dr, but what (upon such a *Review*) will be found to be fully *obviated*, in *Those Passages* of the *Observations*, which immediately either *precede* or *follow* those referred to by the Dr. And upon *This* foot, the Author of the *Observations*, (having no other Concern but that the Truth may be inquired into,) is willing to leave the whole Matter to the *Judgment* of every serious and Considerate Reader.

As

As to the *Defensive* part, which the Dr complains (*pag. 5.*) is here *quitted*; the Reader is desired to observe, that *That Part* has been *very fully* and *distinctly* performed (the Reader will judge whether *unanswerably* or no,) in a Book entituled, *The Modest Plea Continued*; and in the *Reply to the Dr's First Defense*, at the *Beginning* of the *Answer* to each *Query*. Towards *invalidating* of which, the Author humbly conceives, Dr *Waterland* has offered *nothing material*.



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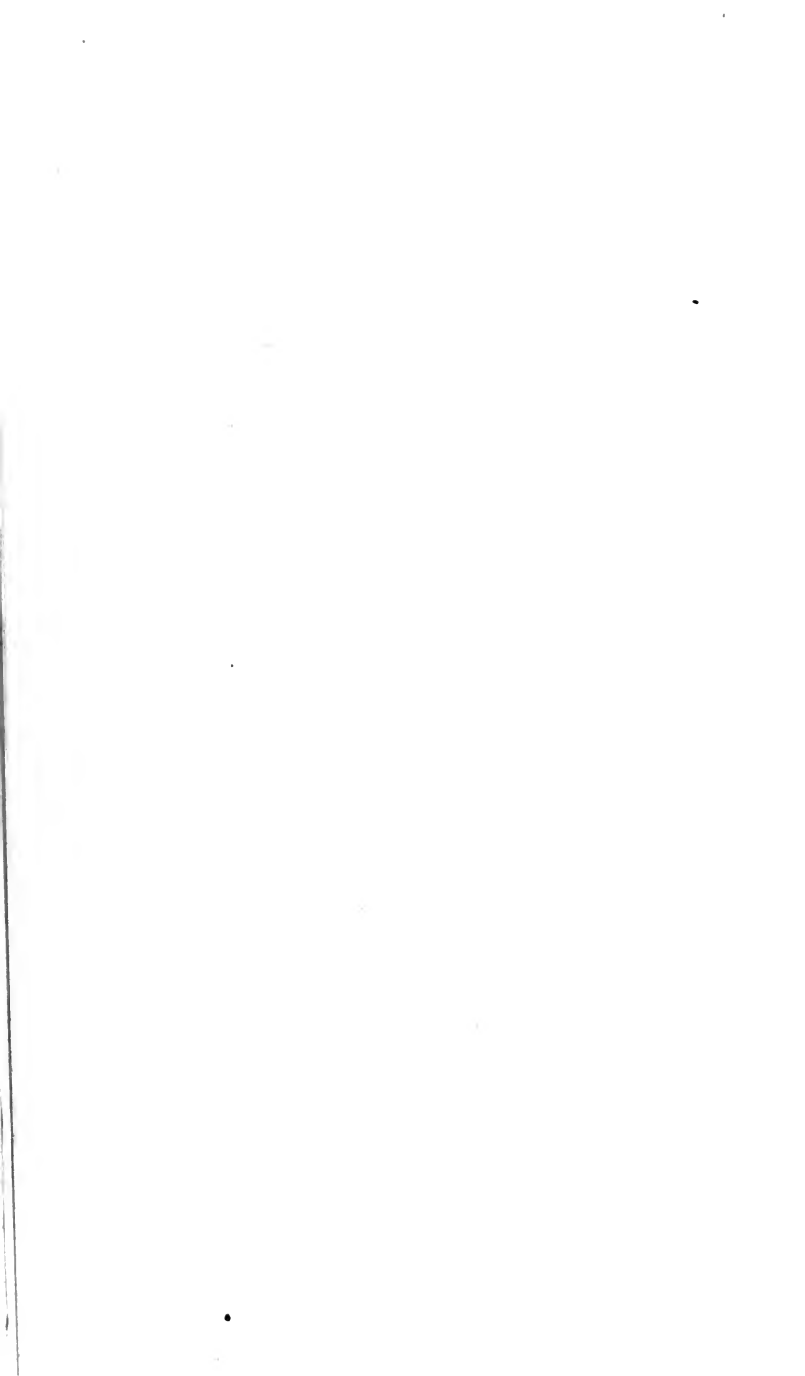
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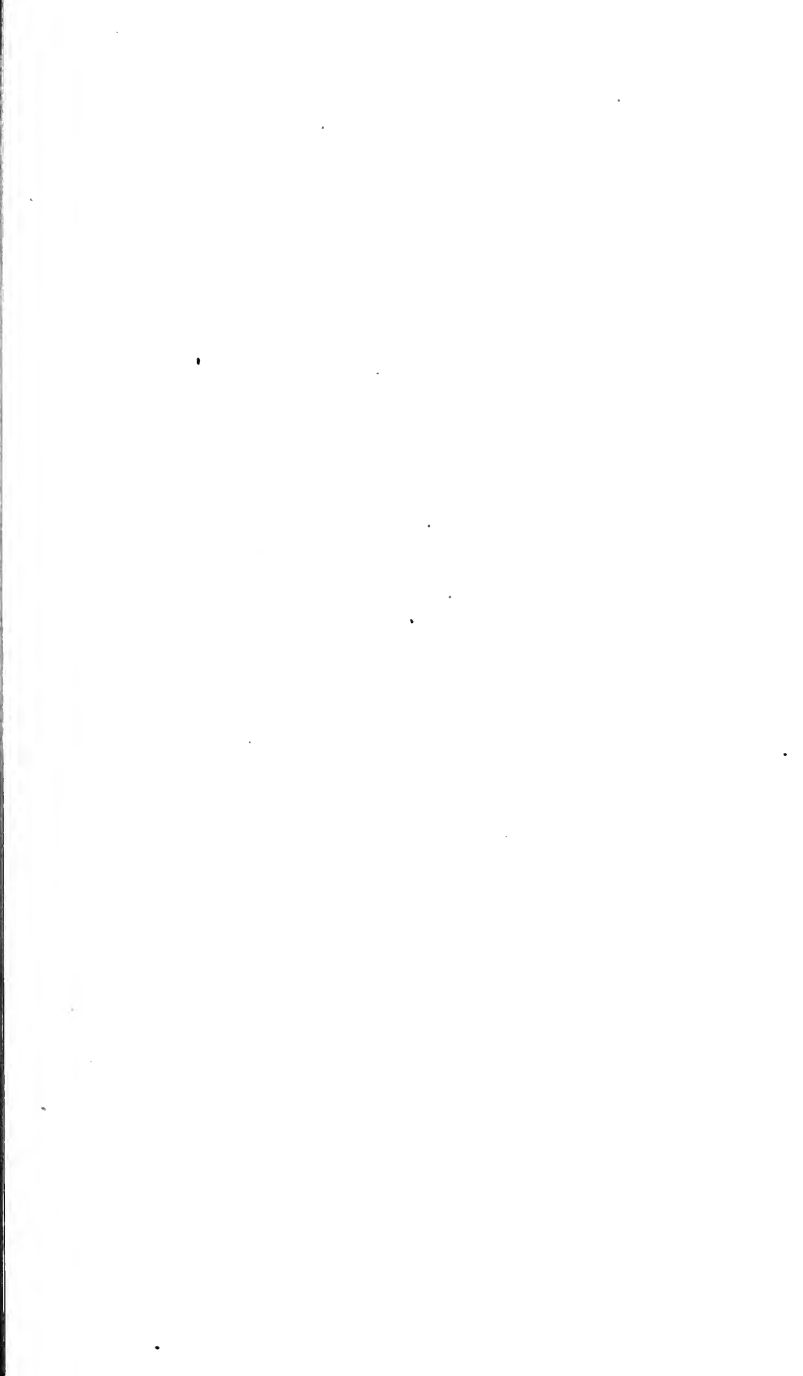
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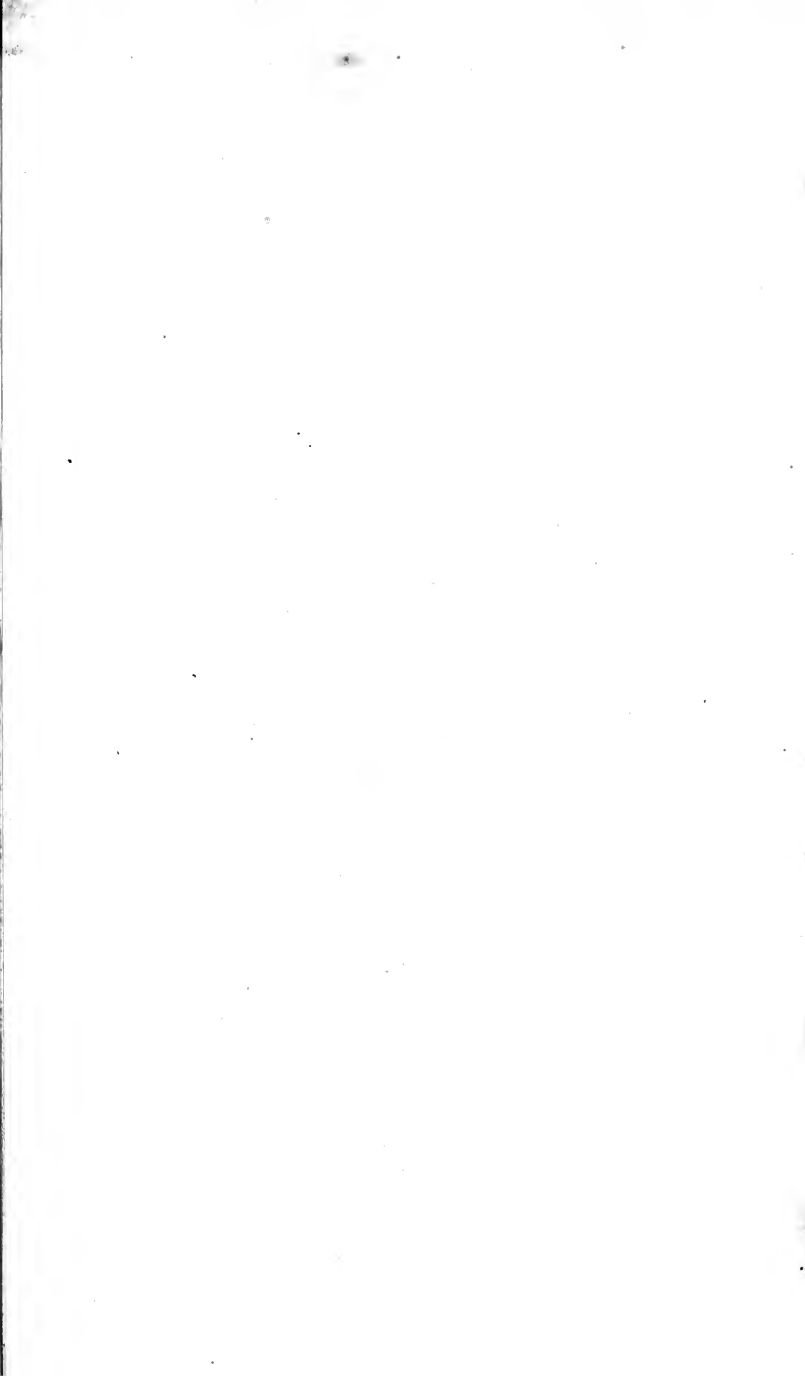
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